Emancipation Celebrations- 1930

Folkston, Ga., Herald
Friday, May 30, 1930

Several Thousand Negroes Celebrate "The 29th" Here

Several thousand Negroes from all sections of Georgia and possibly a few from adjoining States celebrated in Thomaston Thursday the anniversary of the issuance of the Emancipation Proclamation. The Central of Georgia Railway ran four special coaches for colored people for this occasion—three from Macon and one from Atlanta.

A number of speeches by prominent Negroes, several parades, and band concerts were featured in the festivities.

Durham, N. C. Herald
Wednesday, July 2, 1930

PLAN CELEBRATION FOR NEGROES HERE

Hillside Park Will Be Scene Of Patriotic Exercises Friday Morning

Playgrounds for Negroes of Durham will hold their annual July 4 program at Hillside park school, according to an announcement yesterday by C. R. Wood, local recreation director.

The celebration will begin promptly at 10 o'clock in the morning with the raising of the flag, following which a talk by C. J. Kennedy will be made and a patriotic address read.

After the program a picnicking party will leave at 10:30 for the Harris farm, where entertainment such as baseball, volley ball, horse shoe tournaments, potato races and swimming contests have been arranged. Prizes have been donated by various Durham merchants which will be awarded the winners of these contests.

Another feature of the celebration will be the tennis tournament to be played on the Hillside school courts beginning at 9 o'clock on the morning of July 4. The matches will continue throughout the day.

Other athletic events will be staged on the athletic field of the school beginning at 5 o'clock in the afternoon. Among the events will be bicycle racing, cross country runs and a 300-yard dash. Prizes will be awarded the winners.

Playground directors in charge of the picnic will be Prof. J. W. Davidson, Parepa Watkins and James Watkins.

BULLETIN

Providence, R. I.

AUG / 1930

NEGROES CELEBRATE AT ROCKY POINT

Ten thousand negroes from Rhode Island, Connecticut, Massachusetts and other sections of New England were flocking to Rocky Point today for the annual observance of Emancipation Day. The visitors were given complete freedom of the park and the program for the afternoon and evening included dancing and a shore dinner.

The plans for the celebration, which marks the day on which Lincoln's proclamation freed the slaves, were in charge of Daniel Whitehead of Providence.

Sixteen patrolmen of the Warwick police department were assigned to special duty in patrolling Rocky Point during the day's festivities.

Illinois to Honor Elijah Lovejoy

Defender
7-19-30

SPRINGFIELD, Ill., July 18.—Among the 10 Illinois editors to receive posthumous honors in the University of Illinois hall of fame is Elijah Lovejoy, martyred Negro abolitionist. Busts of the 10 editors will be unveiled this fall. President Hoover has been requested to take part in the ceremonies. The Chicago Defender was among the Illinois publications which subscribed to the fund which made the securing of the busts and location possible.

Chicago Defender
August 9, 1930

Emancipation Day Celebrated With Radio Program

GARY, Ind., Aug. 14.—A radio program in celebration of the signing of the Emancipation proclamation by Abraham Lincoln, was given here Thursday night of last week over WJKS, by special talent.

On the program was featured a group of evangelists, Henry Brothers and Father [illegible] are conducting a series of revival meetings at the First A. M. E. church. The address was given by W. W. Henry. Reading and singing selections were presented by O. D. and J. L. Henery. The First A. M. E. choir, under the direction of M. C. Bryant, the Collegiate four and the W. A. McClendon, pastor of the First A. M. E. church and others were heard on the program.

DETROIT, MICH.
FREE PRESS
AUG 2 - 1930

NEGROES OBSERVE EMANCIPATION DAY

Public Officials Speak at Celebration in Suburb.

Negroes of Hamtramck Friday celebrated Emancipation day with a special program in the Hamtramck stadium, Joseph Campau and Dan avenues. Although August 1 is not officially Emancipation day, it was explained that this is the day the liberation of the Negroes is celebrated in Michigan. Each state designates its own day, according to those in charge of the program.

Among the speakers were Governor Fred W. Green, Mayor Rudolph G. Tenerowicz, Judge Edward J. Jeffries, Prosecutor James E. Chenot, Senator Cass Jankowski, Charles Roxborough, James C. Traylor, B. L. Zeigler and T. J. Ounsby.

The emancipation address was given by Rev. T. A. Moppins. Music was furnished by the Russell Street Baptist church choir and the Flying Cloud quartet. Rev. J. O. Derrick was master of ceremonies.

PROVIDENCE, R. I.
JOURNAL
AUG 2 - 1930

10,000 NEGROES ATTEND EMANCIPATION DAY FETE

Daniel Whitehead of Providence In Charge of Arrangements

Ten thousand negroes from Rhode Island, Connecticut, Massachusetts and other sections of New England flocked to Rocky Point yesterday for the annual observance of Emancipation Day. The visitors were given complete freedom of the park and the program for the afternoon and evening included dancing and a shore dinner.

The plans for the celebration were in charge of Daniel Whitehead of Providence.

In the afternoon a large crowd witnessed two baseball games on the park grounds, the first resulting in a 12-9 victory by the Gladstone A. A. over the Tiger A. C., and the second between the Tiger A. C. and Marathon A. C. ending with the Marathon's on the short end of a 10-0 score.

The celebration was held under auspices of the Colored Business Men's Association of Providence. The arrangements committee included John Lopez, John Edwards, Pen Powers, Henry Clark, John R. Jones and James Bennett.

REPUBLICAN
Lebanon, Mo
AUG 1 1930

EMANCIPATION DAY

Celebrated This Year In Lebanon Under the Auspices of the Colored Methodist Church

Emancipation Day, celebrated by the colored people, usually on August 4, will be observed this year in Lebanon, next Monday, the celebration being held under the auspices of Mount Lebanon M. E. Church, with the pastor, Rev. W. D. Rivers, in charge.

The day's program will include speaking by outside speakers, and also by candidates who desire to address the people, good music, refreshments of all kinds, prominent among which will be barbecued mutton, pork and beef, not to mention chicken and dumpling dinner.

The festivities will be conducted on the old Webb place, in Old Town, and the program takes in all day and up to a late hour at night.

Emancipation Celebrations - 1930

Threats of Whites in Warrenton Prevent the Emancipation Day Celebration by Local Negroes

Independent

The colored people of Warren County had planned to celebrate the sixty-seventh anniversary of their freedom at Warrenton Courthouse, January 1, 1930. They had made extensive preparations, and invited Editor B. J. Davis of the Atlanta Independent to deliver the principal address. Everything was ready for a gala day. The colored people had high hopes of observing the anniversary of the issuance of the Emancipation Proclamation, Wednesday, with ceremonies becoming the liberation of a loyal and patriotic people. But, alas, they were sadly disappointed. Fate and intolerance were against free speech and a free press.

The sheriff of the county, whose duty it is to keep the peace, notified the committee that he had been waited on Monday night by a committee of white men, who had advised him that it would not be best for the Negroes to hold this meeting and invite Ben Davis to address them; and under the circumstances, he felt it his duty to tell the "niggers to call it off." Mind you, the sheriff is a sworn peace officer, charged with the responsibility of enforcing the law, and giving the citizens protection when they peaceably assemble.

The committee immediately got in touch with Mr. Davis and informed him what the sheriff had said. Mr. Davis advised them to go back to the sheriff for further advice; see the mayor, chief of police, and other representative white citizens, and explain what was happening; that he could not believe that the good white people of Warren County would stand for such a spirit of intolerance—meanwhile, he would go to see the Governor—and for the committee to call him back when it had interviewed the mayor and others suggested. Later the committee called Mr. Davis up and advised him that the meeting had been called off; that the state of feeling manifested would not tolerate it; that the best white folks thought under the circumstances, it was best not to have the meeting; that there was an element of people in the community that the law could not control; and out of fear that the worst might happen, they cancelled the meeting. And thus, law abiding people were denied the right to assemble peaceably and celebrate the anniversary of their freedom from slavery under God and the Constitution. Has Georgia returned to slavery?

Mr. Davis went to see the Governor, but he was so busy he could not get an audience to recite his story to him. But, he took the matter up with his secretary who promised to call the Governor's attention to this unfortunate situation as soon as possible, but did not think it was in the Governor's power to remedy the situation.

These circumstances present an alarming situation in the state. When a peace officer joins a mob in breaking up a peaceable meeting of citizens, it is time to question whether the state has a republican form of government or not.

If the sheriff of a county, or the chief of police of a city cannot be appealed to for protection from mob law, what are the people to do? When men who think they are free, and have been for sixty-six years, cannot meet peaceably in their own courthouse to praise God and celebrate their freedom from chattel slavery, it is time for the good people of the state to rise up in righteousness and suppress mob law and intolerance.

* * *

LATER. The Governor attempted to get in touch with the situation at Warrenton and informed us of his effort through the good office of the Honorable J. T. Rose, Colleitor of Internal Revenue for this Distrirt, and Mr. Rose so informed us. Mr. Rose said that the Government had called the sheriff of Warren County and a Mr. Hoyt, leading white citizen of Warrenton, and they had infomed the Governor that the Negro people had called off the celebration of their Emancipation ond there was nothing he could do, as their action had mooted the question. The Governor expressed his sincere regrets at the happening and requested Mr. Rose to convey the same to the Editor.

Augusta, Ga. Chronicle
Sunday, January 5, 1930

EMANCIPATION IS OBSERVED IN CITY

Colored Citizens Hold Parade, Then Attend Services at Springfield

THOMPSON IS SPEAKER

Traces History of Negro Race and Urges Constructive Activity

Exercises were held at Springfield Baptist church Wednesday, celebrating the signing of the Emancipation proclamation which set free four million of negro slaves.

The parade left Gwinnett street and marched north on Ninth street to Greene, west to Twelfth, and thence north to the church. At the head of the long line was the Woodman's band, followed by their male and female drill corps. Ministers, business and professional men and women, together with those from every walk of life, took part in the parade. The weather was ideal, and people filled the large auditorium of Springfield church.

The celebration, which is held each year under the auspices of the Lincoln league, a civic organization, was presided over by its president, W. D. Thomas. After making appropriate remarks, President Thomas had the audience to stand and sing: "My Country 'Tis of Thee." Rev. W. P. Sanders invoked God's blessing upon the group, our city, state, and country. The scripture was read by Rev. J. P. Murphy, which was followed by a solo by Authur Lee Simpkins. Bessie L. James gave a reading, and selection was given by the Springfield chorus. The Emancipation proclamation was read by Mattie Bell Harper.

In introducing the speaker, Rev. I. J. Yancy said, that this gathering was a repudiation of the saying that the negro is ungrateful. He declared that such gratitude coupled with industry and cheerfulness, enables a race or nation to retain its friends, earn its livelihood, and forge its way forward and upward singing as it goes. "Added to the reward that always comes to those who give evidence of gratitude, there is in store for this audience a real treat, which none is better fitted to give than the chosen speaker of the occasion, who by reason of his conquest over poverty and hardships, as well as his studious application of time in the college and seminary, is eminently fitted for the task in hand," Yancy said in introducing Dr. D. F. Thompson. "He is no dreamer but a worker. He loves men, protects women, and inspires children."

Dr. Thompson spoke for 45 minutes, during which time he swayed his audience at will. At one time he had them bowed in sadness as he pictured the depths from whence the race came. Then they shouted applause as he reviewed the stages of advancement through which the negro has come, in spite of the handicaps of ignorance, superstition, and poverty.

He said that he held no controversy as to why Mr. Lincoln wrote the immortal Proclamation, but that he was here to join in saying that the race is much obliged to Mr. Lincoln. He said that the negro must love, enjoy, and support this country, for it is verily his home by reason of his toil in its settlement, his hazard, in its protection, and his loyalty to all of its traditions, laws, and aspirations.

He said further that the negro of the South must be carfeul how he responds to invisible and alluring voices.

He stressed the need of cleanliness both of person and promises and added that negroes must make themselves indispensable in all the activities wherein they are permitted. He declared that the negro must learn to co-operate and merge, for this is an age of "big business." He must love peace and seek after it, and must not invite nor listen to any firebrand orator whose aim is to stir up hatred and bad feelings the speaker said.

Rev. J. W. Whitehead moved to give the speaker a rising vote of thanks for his helpful address. Treasurer Sam Harris said that because of the illness of the officers of the league it looked, at one time, as if the celebration would be a failure, but that he was overcome with the success which was made possible by the help and encouragement of the ministers.

Columbus, Ga. Ledger
Thursday, January 2, 1930

NEGROES STAGE NEW YEAR PARADE

Emancipation of Race Celebrated Here. Radio Program Planned for Wednesday Night.

In observance of the sixty-seventh anniversary of the signing of the emancipation proclamation and in celebration of New Year's day, civic organizations of the colored people of Columbus and vicinity staged a demonstration here Wednesday afternoon that was featured by a long and spectacular parade that was watched by many people along the line of march. The procession was headed by the Twenty-fourth infantry band, of Fort Benning, led by a police escort.

The parade started from Sixth avenue and Ninth street at 1 o'clock and the line of march was through some of the main down town business streets. Negroes of the slavery days and steps of progress since were represented in the procession. The parade ended at the First African Baptist church, where ceremonies were held, the chief orator being H. A. Hunt, nationally known Georgia negro educator, of the Fort Valley hig and industrial school, known as the "Little Tuskegee of Georgia."

The demonstration was sponsored by the S. O. C. 25 club, with Dr. M. L. Taylor serving as general chairman. From 7 to 8 o'clock Wednesday night a program sponsored by the Colored Civic council, a newly organized body, will be broadcast over the radio from station WBRL at the Royal theatre. The program will consist of a short talk by Joseph A. Clarke, musical selections by the Twenty-fourth infantry orchestra; piano solo by Virginia Toles; violin solo by Dr. William Henry Spencer, Jr., and vocal solo by Dr. M. L. Taylor.

Athens, Ga. Banner-Herald
Tuesday, January 14, 1930

INTOLERANCE IN WARREN

Ben Davis was to have been the Emancipation Day orator in Warrenton on January 1. The colored people of that town had made arrangements for the court house and for the Atlanta negro editor to be the speaker. The meeting was called off when a committee of white citizens called on the sheriff of Warren county, advising that proper protection could not be afforded the Atlanta negro.

It was whispered around in Warren county that Davis has too much sense to speak anywhere on Social Equality.

Ben Davis is too smart to endeavor to put false notions into the heads of Georgia and Southern colored folks. His usefulness and influence would be destroyed.

The negroes should be allowed to use any court house in Georgia that they desire to hold their Emancipation Day meetings and rallies.

Greene county negroes have often used the county court house for similar meetings. Ben Davis has spoken to them here—and his advice has always been safe and sane.

No wonder that the Georgia negro is leaving the farm and going North and East.

The funny part of the thing is this: Hoover, a Republican, carried Warren county over Al Smith. Davis, the Republican national committeeman, is not allowed to speak in the county.

Greene county is a Democratic county, carried by Al Smith. Davis could address Greene county negroes in the court house on Emancipation Day or any other day without fear of molestation. He would not need any protection from the sheriff or police officers of the county or city.

Intolerance and Ku Kluxism seems to be strongest in the counties in Georgia carried by Hoover.
—Greensboro Herald-Journal.

Columbus, Ga. Enquirer-Sun
Thursday, January 2, 1930

NEGROES HOLD PROGRAM HERE

Emancipation And New Year Celebrations Joined

The Negro organizations of Columbus Wednesday jointly celebrated the 67th anniversary of the signing of the emancipation proclamation and New Year's day with demonstrations which included a parade, oratory and a radio program.

A procession headed by the 24th infantry band formed at Ninth street and Sixth avenue shortly after 1 o'clock and paraded downtown and to the First African Baptist church. A company of the 24th infantry and members of the SOC-25 club and the colored ministerial alliance had places in the line of march. Several ex-slaves were present.

H. A. Hunt, Negro president of the Fort Valley High and Industrial schoo, in a speech at the church aftler the parade, outlined the progress of the race since its liberation from slavery.

The Colored Civic council provided a program for radio station WRBL from 7 until 8 o'clock Wednesday night. A short talk was made by Joseph A. Clarke, a Columbus Negro. Musical selections were played by the 24th infantry orchestra; Virginia Toles gave a piano solo; Dr. William Henry Spencer, Jr., a violin solo, and Dr. M. L. Taylor, a vocal solo. Dr. Taylor served as general chairman of the ceremonies of the day.

Waycross, Ga. Journal-Herald
Wednesday, January 1, 1930

EMANCIPATION DAY OBSERVED

Negroes Stage Parade and Program at Mt. Zion Church.

Emancipation Day was observed by the negroes of Waycross today, fitting ceremonies marking the annual event. The program was sponsored by the Ware County Emancipation Association.

A parade marched through the principal streets of the city just before noon, beginning from the St. Peter's Church, and ending at the Mt. Zion church, where the following program was presented.

Song, America—Audience; Scripture and Invocation—Rev. J. H. Moore; Song, Negro Melody—Led by Prof. Rhetta; Paper—Edna Thomas; Selection—Bay State Quartette; Address, "Negroes in Business"—H. West; Piano Selection—E. M. Green; Emancipation Proclamation — Bessie Fillmore; Reading—N. Harris; Song, Negro Melody—Audience; Introduction of Speaker—Dr. J. J. Creagh; Orator of the day—Prof. F. R. Lampkin, of Americus, Ga., Field Agent Georgia Teachers Ed. Association; Offertory, Announcement, Benediction.

The program committee was composed of: T. C. Williams, Chairman; Nathan Loud, T. R. Lawrence, Dr. H. C. Scarlett, Prof. J. D. Gaither, J. C. Clarke and Settie Howard.

Columbus, Ga. Ledger
Sunday, January 5, 1930

LOCAL NEGROES GIVE THANKS

Two Organizations Say They Are Gratified With Co-operation on Emancipation Day.

In a communication addressed to the Ledger, the officers and members of the So-C-25 club, and the Ministerial Alliance, local negro organizations, have expressed their gratitude to the people of Columbus and Fort Benning who cooperated in the celebration of Emancipation day by the negroes of the city on January 1.

The two negro organizations expressed particular gratitude for the co-operation which the Enquirer-Sun and the Ledger lent to the celebration.

The communication follows:

"The officers and members of the So-C-25 club and Ministerial Alliance of Columbus, local colored organizations, desire to thank the white and colored citizens of Columbus and Fort Benning for their encouragement and unselfish support in making the emancipation parade and exercises held January 1 a great success. It was due to your unselfish support that we realized our highest ambition. We are under many obligations to each and every one. Especially do we thank the Columbus Ledger and Enquirer-Sun for the publicity given the occasion. Respectfully.

(Signed) Edwin J. Turner,
President So-C-25 Club;
(Signed) R. K. Paschall, D. D.,
Pres. Ministerial Alliance."

RECORD
Stockton, Cal.
JAN 1 1930

Celebration of Emancipation at A. M. E. Church

The sixty-seventh anniversary of the abolition of slavery will be observed with a public program this evening at 8 o'clock in the A. M. E. Church, 225 South Commerce street.

Rev. Dr. G. C. Coleman of the North Oakland Baptist Church is to make an address, and there will be remarks by Mrs. A. Hall Potts, president of the local branch of the National Association for the Advancement of Colored People.

Ernest Broussard will read the Emancipation Proclamation and Howard Boyden is to present a recitation entitled "America's Tenth Man." On the program will be singing of "Lift Every Voice and Sing," the anthem of the National Association for the Advancement of Colored People; a jubilee song, "America" and the "Battle Hymn of the Republic." Rev. J. L. Jackson of the A. M. E. Church is to offer prayer and the Rev. Daniel L. Potts of Emmanuel Baptist Church will preside.

Greensboro, Ga.
Herald-Journal
Jan. 10-1930

Intolerance In Warren

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We think that Davis has too much sense to speak any where on "Social Equality."

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Intolerance and Ku Kluxism seems to be strongest in the counties in Georgia carried by Hoover.

COLORED CITIZENS THANK SUPPORTERS OF FREEDOM PARADE

The Enquirer-Sun on Monday received a communication from Dr. Edwin J. Turner, president of the So-C-25 club, a Negro organization, thanking "the white and colored citizens of Columbus and Fort Benning for their encouragement and unselfish support in making the emancipation parade and exercises held January 1 a great success."

TRIBUNE
South Bend, Ind.

Negro Holdings.
JAN 15 1930
[The Pathfinder.]

The anniversary of their emancipation from slavery is the only date widely observed by the colored people of the United States as a peculiarly racial holiday. This event, however, is not universally commemorated on the same date, due to the fact that emancipation did not result from a single act but from a series of legislative and executive acts stretching over a period of several years. Jan. 1 is most widely observed by the negroes as Emancipation day. That was the date in 1863 on which President Lincoln proclaimed the slaves free in all the states and parts of states then in rebellion. Sept. 22, the date of the preliminary proclamation of emancipation, is also widely observed by negroes. In some states the colored people observe either Dec. 18, the date on which the 13th amendment to the constitution was adopted, or the date on which that amendment was ratified in a particular state. Likewise many negroes celebrate on the date on which slavery was actually abolished in their state. For instance, in Texas June 19 is Emancipation day, that being the date on which the federal commander, Gen. Robert S. Granger, issued a proclamation telling the colored people that they were free. By coincidence Jun 19 is the date on which congress, in 1862, passed the act forever prohibiting slavery in the federal territories.

Emancipation Celebrations - 1931

Col. W. H. Walcott Warns Negroes

CALHOUN, Ala.—Colonel W. H. Walcott, commandant of cadets at Tuskegee Institute, delivered the emancipation address here today.

In speaking of the progress of the Negro since 1865 Colonel Walcott said: "There is reason to congratulate the Negro race in America for showing development in education, the arts and in industry greater than has been known in modern times by any other group of 12,000,000 Negroes in the world."

He warns the Negro not to be lulled into any false sense of security because of the progress noted, for, as an economic factor his strength is as one to seventy in the South where he is about one-fourth of the population.

HOME NEWS
NEW BRUNSWICK, N. J.
JAN 3 1931

URGES NEGROES TO BREAK FETTERS BINDING THE RACE

The Sharon Baptist Church, 140 Throop avenue, was filled to capacity on Thursday night when a program in commemoration of the Proclamation of Emancipation was given under the auspices of the Citizens' Civic Welfare League. The program was the first of its kind to be held in many years, if ever before, in the city of New Brunswick.

The program, given by members and friends of the Senior and Junior Leagues, was inspiring and reflected credit upon the performers. The climax of the evening was reached when the speaker of the evening, Leroy Jorden, attorney of Elizabeth was introduced. His topic was "The Chains of Slavery Have Been Broken But the Shackles Are Still on Our Wrists." Attorney Jorden held the constant attention of his audience as he outlined the various phases of slavery from its beginning in Africa to its spreading to Spain, British Colonies and America.

In brief, he explained that the shackles that still hold the Negro as a race are of economic, political and social natures. In stressing the economic shackles Attorney Jorden pointed out that the colored people as a whole have failed to realize the purchasing power of the dollar. Of the 12,000,000 people of the Negro race, there should be at least 1,000,000 employed by business firms of the race, the speaker declared.

In speaking of the political shackles, he stated that the colored people in proportion to the ballots cast by them, have not had pro rata share of recognition.

"The new group of Negroes, does not think and act as did the Negroes of the old party group," he declared. "Those of the new group are not bought or tied to any political party. All Negroes should be urged and encouraged to vote for individuals who offer the greatest opportunities regardless as to what party the candidate represents."

An interesting feature of the program was the presence of Robert Statts, an ex-slave, 85 years old, born at White House. He told of some of his experiences when he was a slave.

The Citizens' Civic Welfare League has procured title to property at 308 Commercial avenue which has been its headquarters since May, 1930. The deed is in the name of the league and is being recorded at the County Clerk's office. The league holds its meetings every Monday evening and the public is invited to attend. Rev. J. L. Lee, pastor of the Sharon Baptist Church, is manager of the league and it was through him that the splendid commemoration program was made possible.

Savannah, Ga. News
Friday, January 2. 1931

IRWIN COUNTY NEGROES STAGE CELEBRATION

S. A. Jones Delivers Practical Address to Them

Ocilla, Ga., Jan. 1.—The colored people of Irwin county celebrated the sixty-eighth anniversary of the emancipation proclamation here today at Mt. Olive A. M. E. Church, Rev. E. B. Anderson, pastor, with a record crowd for such an observance. The program was reported to be among the best of its kind ever rendered here, and the principal address was delivered by Sidney A. Jones, grand chancellor of colored Knights of Pythias of Savannah, who spoke from the subject, "Practical Use of Present Opportunities."

The speaker recounted the history of the race during the last sixty-eight years, and pointed out many advantages his people had if they would make more practical use of them. He urged his hearers to forget the bitterness of the past and cultivate an attitude of friendliness and love for their neighbors, white and colored. Stress was placed on the present economic condition and the speaker warned his race that they are facing a new era, and that a new program must be outlined and followed to meet present conditions.

"While we have made great progress in the arts, sciences and professions," said he, "we must confess that our economic foundation is very feeble, and must be materially strengthened if we are to continue our progress." He said the race could boast of many noted educators and professional men and women, but more attention should be given, and more preparations should be made, for skillfully training the masses to increase their productivity. He expressed an opinion that too many were leaving the farms and overcrowding the cities and that this modern age when machinery is taking the place and doing the work of thousands of men and women there must be a "back to the farm" movement. He related many examples of farmers who had in recent years purchased farms as cheaply as $5 an acre and were now independent—with an abundant supply of food and money in the bank. The speaker said in part:

"The agricultural industry, with its diversified features offers the safest and most certain course to insure our economic stability and independence. Those who produce the necessities of life will not only protect themselves against periods of unemployment, but should always have sufficient food for home use and some for the market. Conditions in rural sections, while not ideal, are gradually improving, and although not perhaps as attractive and alluring as city life, it is far more dependable for the greater number, with a more wholesome atmosphere from both a moral and physical aspect."

He also stated that the state was not producing more than half the food supply for its consumption and emphasized the urgent need to purchase farm lands and become independent. He discouraged the buying of automobiles before owning a home or a farm and made a plea for the "elimination of extravagance, the discontinuance of drinking poisonous beverages and the raising of the standard of the school and the home."

The speaker said the South offered unlimited opportunities for the race and that despite the fact that the lynching record showed an increase for the last year, there are many signs of better racial relations and a more liberal and friendlier attitude towards the race by the leading men and women among the white group. He said to become producers, taxpayers and voters and develop character and respectability would gradually, but surely bring them to every right, privilege and protection guaranteed an American citizen.

Charleston, S. C. News & Courier
Friday, January 2. 1931

Negroes Observe Emancipation Day

The annual Emancipation day parade wes held yesterday by the negroes of Charleston, a number of organizations, both in the city and the county taking part.

The outstanding thing in the parade was the Iodine float, which, though not so elaborate as many of the others, had a good idea behind it. A rather good piece of pantomine was done by the man on the float, who pointed out the significance of the exhibit.

The Avery institute float showed considerable originality, although probably the best symbolic float was that of the Mount Pleasant school district.

Taking part in the parade, in addition to the Jenkins orphanage, were a number of negro organizations, including lodges, churches, schools and associations.

Another feature of the parade was five overseas veterans, clad in the various types of uniforms worn by the American troops during the World War, two of them wearing white gloves.

On the Jenkin's Orphanage float was the slogan: "The Jenkin's Orphanage, which put Charleston on the map."

N.Y. HERALD
JAN 2 - 1931

Negroes Mark 68th Year of Emancipation

200 at Church Service Repledge Themselves to Service of Their Country

Gain in Education Cited

Advancement in Religion, Record in Wars Praised

Some 200 Negroes, many of them dressed in afternoon coats and in silk dresses and furs, gathered yesterday afternoon in the Norman-Gothic Memorial Methodist Episcopal Church of St Mark, 137th Street and Edgecombe Avenue, Harlem, to celebrate the sixty-eighth anniversary of the freedom of the slaves.

They sang spirituals, re-pledged themselves "to the service of the country," and prayed for divine guidance that the Negroes might continue "to play their art in the advancement of American civilization."

As Negroes played on the grand piano and on the violin, they recounted the progress the race had made in the last three score years and were happy that today in New York, two Negroes for the first time will sit in the Municipal Court as judges.

In 1833, when Lincoln issued the proclamation freeing 4,000,000 slaves but few Negroes in the country could even read or write, Cleveland G. Allen, New York correspondent of "The Chicago Defender," reminded those of his race present. Today, he said, 1,000,000 Negroes own and operate their own farms, 1,178,000 are employed as farm laborers, 56,000 are skilled craftsmen, 3,500 are physicians and surgeons, all but 10 per cent have become literate, 2,150,000 Negro children are attending the public schools; they have produced authors, poets, actors, singers, 48,000 teachers, fifty are architects, 184 are engineers, 145 are designers, inventors or draftsmen and 20,000 are clergymen.

The Negro race sent 146,000 men to "the war," Mr. Allen said "and they sent 368,000 to the late war." Following Mr. Allen's address they sang "Before I'd be a slave I'd be buried in my grave and go home to my Father and be saved."

The Rev. Dr. John W. Robinson, pastor of St. Mark's, in speaking on the advancement of the Negro in religion, declared that in numbers the Roman Catholic Church was the strongest Church in the United States, that the Methodist Episcopal Church stood second, and that the Negro Baptist Church was third. Of the American Methodists, more than 2,000,000 were Negro members. The Negro today is sending, he said, missionaries "to our fatherland, Africa."

BUTTE, MONT.
MONTANA STANDARD
JAN 7 - 1931

ALL IN 68 YEARS.

In New York on January 1, amidst the din and confusion of the advent of a new year, there was a celebration and service of far different character. It was the observance of the 68th anniversary of the emancipation of the Negro slaves in America. Hundreds of Negroes, men and women of education and culture, artists, writers and members of the professions, attended and regarded themselves as exhibits of the steady progress of the Negro race since Abraham Lincoln decreed the freedom of the slaves.

One leader of the race in the course of his address reminded those present that when freedom came emancipating 4,000,000 slaves, there were but few in the country who could read and write. Today he said, 1,000,000 Negroes own and operate their own farms, 1,178,000 are employed as farm laborers, 56,000 are skilled craftsmen, 3,500 are physicians and surgeons, ministering to their own race, all but about 10 per cent of the entire Negro population has become literate, 2,150,000 Negro children are attending the public schools of the country, 48,000 are teachers, 20,000 are clergymen and hundreds are engineers, draftsmen, designers, inventors, architects, singers, poets and authors.

Certainly, if we but contemplate the short span to which opportunity has been vouchsafed to the Negro, we must understand that his progress has been not only rapid but astonishing. From a religious standpoint, it was stated that the Negro is devout, religious and Christian. The Negro Baptist church is the third largest church in the United States, being exceeded in the number of communicants only by the Roman Catholic and the Methodist Episcopal. The Negro of America, today, is sending missionaries to the fatherland, Africa, to aid in the advancement of the race.

CELEBRATING EMANCIPATION DAY

The complete abandonment of the annual celebration of Emancipation Day, and the general response to meet in celebration of any other kind of event, deserves consideration. It is barely possible that the absence of any plan to connect the celebration of "April sixteen" with any money-making venture can be held to be the prime cause of its lapse.

Be that as it may, there are those who recall the emotional abandonment with which the masses of people used to "turn out" to celebrate the anniversaries of the emancipation of slaves in the District of Columbia. There is no gainsaying the importance of the event in the lives of the masses of the people. Of course there were those who had been free both in Washington and elsewhere prior to the enactment of freedom from bondage in Federal territory. That question had been debated in Congress for forty years prior to its enactment into law.

The slaveholders knew that to admit the power of Congress to prevent slavery in federal territory, was to close the spread of the institution into the frontier, and that was their political as well as their financial hope. Every means and device had been adopted to prevent such legislation; compromise after compromise had been adopted, and finally the Dred Scott Decision had been induced by interference on the part of President Buchannan to "put an end" to the matter. That it incited Lincoln and the abolitionists to greater exertions and caused the people to debate the subject, even as they now debate prohibition, but with greater emotion because less subject to disturbing distractions, are consequences too well known to be repeated.

The ultimate emancipation of slaves in the District of Columbia was but a belated action in the ever-marching progress of justice, and that it should be noted with enthusiasm by the people whom it affected directly was both a measure of the depths from which they had come and of the heights to which they had risen.

That the old methods of "celebrating" should displease native sons and daughters who were slowly arriving at "middle class status" is to be expected, but that they did not turn the event into a more dignified occasion is cause for comment. Say what you will, the act of emancipation was a distinct historical phase of group life and of American law. That we dislike anything that is not flattering may be human, but it is not evidence of having progressed very far beyond childish reactions. Like secrets, in these days of the press and radio and card catalogs, it is a waste of time that might be devoted to making progress; and progress is in social relations.

In the former "celebrations," one might witness hordes of the unwashed, partly clothed, slow-dragging to bands with base drums and trombones in crescendo while beribboned marshals pranced astride spavined cart horses back and forth along the belated line of march.

Prominent citizens, many long since passed into the great beyond, were seen to loll importantly in open carriages bedecked with strings of scanty bunting. Uniformed organizations with every man an officer, and others with greenish frock coats and stove-pipe hats of veteran service composed the line which was reviewed by city officials and even Presidents. It was a great occasion for display, emotion, and expression. Though it but crudely expressed freedom, it was impressive and had in it the elements of an annual custom for which music could have been written, poems composed and dramas enacted, but were not.

As crude as that celebration was, it was far superior to the smug, middle class, suppressed life of today, with its steady seeking to find favor in the eyes of the dominant group through spending, dressing, residing and imagining in what is believed to be imitation of that group. In fact it has become the practice to exploit the masses as has that group, though not so successfuly nor satisfctorily.

Emancipation is a continuing process; it should be celebrated.

Negro Needs 2d Emancipation

To Reintegrate His Personality by Own Effort Chief Problem

NASHVILLE, Tenn.—Mr. E. Franklin Frazier, one of the most brilliant students of Negro life in America made the leading address when the students of Fisk University celebrated Emancipation Day.

Mr. Frazier pointed out that American Negro slavery was an episode in the westward expansion of European civilization. It provided labor for the exploitation of a new continent. As a moral justification of it, it was claimed that slavery was a means of converting to Christianity heathen people who would otherwise be condemned to eternal hell! But when it became an established institution in America, other forms of rationalization were used to support an institution that conflicted with equality, liberty, democracy.

"This slavery, then, did become a social institution and a moral order. The personality of slave and master alike was molded by the system. Emancipation announced the destruction not only of an economic order but of the social and moral order that was based upon it. Both whites and Negroes continued to be dominated by the traditions and sentiments that had flourished during slavery. Therefore, emancipation has been and continues to be a slow process in which habits of domination and subordination are slowly modified."

The Chief Problem

"The chief problem of the emancipation of the Negro has been to make the status which the law has conferred upon him a reality. In his attempt to rid himself of everything that was reminiscent of his former status and to conform to the white pattern an emancipated Negro shut off those sources of experience that were the soul of the race."

"How can the Negro regain and maintain his self-respect and integrity of personality in a situation where everything is calculated to make him feel inferior and act so? The solution of the problem is the second emancipation of the Negro. No law or outside group can do it. It must come from within the group and within each man. Emancipation is psychic and spiritual. It will come when the Negro has developed within his own group a moral solidarity based upon the peculiar experience of his group."

"First, there must come an appreciation of the realities of the situation in which the Negro is placed. He is in competition and conflict with other groups. The Negro may sing his way to a place in the social order but it will be the first time it has happened in human history.

"Second, emancipation is more than a problem of mere formal education. Education must have a social value. The individual must subordinate himself to the aims and aspirations of the group. If this were done Negro college students would be chief among those who refrain from going up alleys or in Jim Crow entrances to theatres.

"What shall we say of leadership in this second emancipation of the Negro? Three words have most often been used to describe it: safe, sane, saintly. But it must be wise in the ways of the world, sophisticated, the kind of sophistication that makes Negroes aware of the great economic, cultural and racial forces in the world today. Old sanctions are gone; old hopes and ambitions have lost their power. Transvaluate the struggle that has gone before into values that will sustain you and save your soul in the struggle that becomes keener as you rise. Remember the words of William James: Progress is a terrible thing!"

Chase City, Va. Progress
Friday, April 10, 1931

COLORED CITIZENS CELEBRATE NINTH

The ninth of April, Emancipation Day, was fittingly observed by the colored citizens of Chase City Thursday. A smaller crowd than is commonly in attendance at these celebrations seemed to make up for their lack of numbers by having an unusually fine time. The pleasures of the day were not marred by disorders of any kind.

Tallahassee Fla. Democrat
Thursday, May 21, 1931

Negroes Celebrate The Anniversary of Their Emancipation

The negro race yesterday observed the only holiday which they claim exclusively for themselves—Emancipation Day.

Although the date varies in the several southern states because of the selection by some of the date on which Abraham Lincoln signed away their bondage, and by others of the date on which the proclamation became effective, June 19, Florida negroes observe the former.

No Florida negro ever works on May 20. Housewives who forgot to order an extra poundage of ice on the previous day, or who failed to hear the alarm clock yesterday morning, met with inconvenience. Otherwise there was little difference in the day for the rest of us, except many may have wondered what the noise meant last night.

For the benefit of those who forgot that May 20 was a holiday —for some—it might be explained that a large congregation of colored folks met in the eastern outskirts of the city and staged a monster celebration., during which dances and beating of drums and other noise making machinery peculiar to their custom prevailed far into the night.

Emancipation Celebrations-1931.

Fayette, Ala. Banner
Thursday, April 30, 1931

POOR WHITE FOLKS

In his Emancipation address before the Negroes at Atlanta, Ga., J. Raymond Henderson, pastor of the Wheat Street Baptist Church, declared among other things, "Out of some twelve million Negroes in America, Henry Ford could write a check and purchase all we have." That's nothing We could pick out twenty million white folks in America from whom Mr. Ford could buy all they have of worldly goods and still have enough money left to buy them a meal of grub each for a year! But remember: these same Negroes and white folks have made Henry rich.—Baptist and Reflector.

Yes and more can be said. Henry did not force a single one of them to buy a single thing he offered. They bought his cars voluntarily. Futhermore, he helped everyone who bought. The ox cart age is gone.—Baptist Standard.

We are not sure Henry has helped every Negro who has bought one of his cars. The Negroes might have had more of some other needful things if they had bought fewer cars. The same is true of many white people.

But granting that the purchase of Henry's cars helped the Negroes, they (the cars) just about broke all the advancing merchants in the south because the money went for the cars instead of to the merchants.

The fact is we are all traveling fast but we are not getting any where much.— Alabama Baptist.

The above is the natural thought of the natural thinker, and puts the natural interpretation on God's holy word, wherein it says "The poor we will have with us always," But this does not end the story. For do we forget the parable of the talents? Who has the five, two and one—surely not the man the article above pictures. No talent is needed at all to do that.. We use the above at this time that everyone needs to use their talent now if they expect to get by. You can not hide it—you can not bury i. You mus use i and use it well. Th feture is bright for the man who does.

Emancipation Celebration At Laurel, Saturday

Washington Informer

The colored people at and near Laurel, Md., will hold their annual Emancipation Celebration in the grove near St. Marks Methodist Church, Saturday.

This is an annual affair in Laurel and people from a distance always attend. There are from three to four thousand people who meet there every year.

G. W. Matthews is chairman of the committee on arrangements.

BROOKLYN TIMES

OCT 4

Negroes' Progress Proves Lincoln Was Wise Leader

By HENRY HUGH PROCTOR
Pastor, Nazarene Congregational Church.

In grateful recognition of what the great emancipator did for me, my people, the nation and the world, I am writing these lines Tuesday, Sept. 22, the 69th anniversary of the issuance of the preliminary Emancipation Proclamation, which went into effect Jan. 1, 1863.

I revisited Washington recently just to see the room where Mr. Lincoln wrote the great paper. I had often visited the capital but was always unable to pass the White House without tears in my eyes when I remembered that it was there he wrote the great document. I had often visited the Executive Mansion but had never seen the room in which the Proclamation was penned. Through the courtesy of Mr. Hoover, the usher in chief pointed out to me the very room, now used as the President's study, in which the document was written that amended the Constitution.

That afternoon I went again to the house in which the martyred President died. I asked the caretaker what he regarded the greatest thing in the collection, and he led me to the little glass case near the entrance containing a lock of brown hair of Mr. Lincoln and his last written message. Just before he left for the Ford Theatre that fatal evening some one asked the President for a pass to Petersburg and back., and he penned these words on his visiting card:

"No pass is necessary now to authorize any one to go and come from Petersburg and Richmond. People go and come just as they did before the war."

He had opened up a new and living way between the North and the South, and died literally leaving the sections in peace.

That same afternoon I motored to Harper's Ferry, 60 miles away, and beheld the wild and rugged region at the entrance of the Shenandoah Valley, where John Brown made such an effective appeal to the nation to let the slave go free. By his daring deed he crystalized American sentiment so that the great act of Lincoln was made possible.

Many Doubted Its Wisdom

The issuance of the Emancipation Proclamation by Lincoln was pre-eminently an act of faith. It is well known that many even in the North and in his own Cabinet doubted its wisdom. This was the first time in history that any great ruler had issued an edict that put black men on an equality with white men in a great representative government. How has it worked out? What is the verdict as the experiment enters upon its seventieth year?

I have often heard eloquent Southern orators tell in moving periods of the Southern white man's plight just after the war of the sixties. When he came back from the lost cause, he found his barns empty, his plantations laid waste and his family in tears. That was a sad picture, and it touched no man's heart more deeply than the recent bruised and mangled black man.

That was the picture of the ex-master. But what of the ex-slave? Were his barns empty? Never had a barn! His plantations laid waste? Never owned a plantation! His family in tears? Never had a family he could call his own! He was turned loose without a Moses. There was no promised land ahead. The very path of freedom brought forth thorns. He scarcely owned the soiled shreds on his back. It was root hog or die. He was kept back from the more gainful pursuits. Yet today colored citizens own three billion dollars' worth of property. None of this was inherited from rich ancestry, but earned by the sweat of the brow.

Some Productive Tears

I was entertained some time ago in a little home in the Black Belt of the South. There were carpets on the floor, pictures on the wall, flowers in the window and the usual appointments of a comfortable home. I asked the man of the house how he got it. With a chuckle he replied that this home was a tear. He said that he had rented all his lifetime and that his wife had kept after him to buy a home. One morning, he said, she cooked him the best breakfast he had ever eaten. When he was wiping his mouth with the napkin she burst into tears and said she wished she had a home. This home, he said, is the result of that tear. The property acquired by the American negro since his manumission is a three billion dollar tear. and there is not in all America a more sacred piece of property.

Once it was really doubted if the Negro could learn to read and write. The recent census shows that of the 12 million Negroes in the United States only a little over one million have not acquired the rudiments of an education. To those who were sceptical of the ability of the colored youth to learn the languages, we need only to point to the colored youth in every great college in America who have shown special linguistic ability. If there are those who still doubt the ability of the race to master the sciences, we point them to Prof. George W. Carver, the wizard of Tuskegee, who has shown how to get black ink out of red mud, rubber tires out of sweet potatoes and sweet milk out of peanuts! Next to Whistler, Henry M. Tanner, of Philadelphia, was the first American to hang a picture in Luxemberg in Paris, Roland Hayes has made a musical contribution to the world by his superb artistry. Dr. W. E. B. Du Bois, the intrepid editor of The Crisis, is a publicist of international fame. I am not completing the list.

On a recent journey South I was entertained in a very finely appointed home in Roanoke. Presuming I was exceptionally favored. I asked a friend how many other homes there were like this in that city and he promptly replied about one hundred. Then he took me in his car and showed them to me. Practically the same may be said of every large city in the South. The colored people have acquired 750,000 homes by dint of toil since Lincoln set them free. Much credit for this belongs to the women of the race, who by their industry, economy and co-operation with their husbands have made this possible.

Church Comes First

With the white race the home came first in its history, but with the colored race both in Africa and America the church was historically first. The centre point of the progress of the colored race is the church, and without it the race would be but a shell. The church life was at first crude but genuine, as is shown by "The Green Pastures." Great progress has been made today in the church life of the race. It is true there are still colored churches of the emotional type, but they are gradually disappearing, and the young Negro is beginning to think his way through his religious experience and to associate it with life. The wild type of revival I saw last summer in North Carolina is giving way to a saner type of worship. Even in the rural districts of the South the people are demanding a better type of religious life, and in the cities the churches are becoming real centres of progressive social life. This is significant when it is realized that 50 per cent. of the race is churched, and that the race has $200,000,000 invested in church property.

Clearly, it was the desire of the great emancipator that white and black should work together in the building of a better civilization in the South. The rise of the Ku Klux Klan thwarted this and turned the South into a nightmare for the colored race. This un-American organization, however, has about died out, and in its stead we have the Inter-Racial Commission of Atlanta, whose purpose it is to bring together the better elements of both races for mutual helpfulness. These inter-racial committees are now in effect all over the South, and have done much good. Things have been done that neither race could have done alone. It is the key to the solution of the problem of the races, not only in the South but also in the North and any part of the world where black and white come together in large numbers. It has been found workable in the Transvaal.

When the life of this nation trembled in the balance, President Lincoln called upon the Negro to help, and he came 275,000 strong and by his valor helped save the Union. When the World War broke out President Wilson called on the Negro, and a half million stood ready to serve, a quarter of a million going overseas under a thousand officers of their own. But in addition to this a million came at the call of the nation to take the place of the aliens returning to their national standards. They have taken their places within the last decade in the fields, the factories, the offices and the homes of the North. They are bringing a real contribution to the civilization of the North. Of course, in a great mass movement like this there are bound to be some undesirable elements but on the whole these migrants from the South are hardworking, honest and ambitious. They are settling down, buying homes, educating their children and standing for the best things in the community. Already their leaders in the professions, in business and social organizations, particularly the church, are organizing their people for mutual helpfulness and community service.

Will Control Elections

Despite the suppression of the Negro vote in the South it turns out that the colored voter will hold the balance of power in the next Presidential election. Every time a colored voter crosses the Mason Dixon line from the South he broadens the base of the Republic. The increased population of Negroes in Illinois, Indiana, Ohio, New York, Connecticut, Maryland, New Jersey and Pennsylvania, yield enough votes to turn the election to what party they will. The race that never betrayed the flag and resists the allurements of Communism may be trusted to cast an intelligent and honest ballot.

To sum up, 69 years after their emancipation, colored people of the United States own 750,000 homes, operate 1,000,000 farms, conduct 70,000 business enterprises, own $3,000,000,000 worth of property have 2,228,000 pupils in public schools, 56,000 teachers, 42,000 churches, 5,200,000 communicants, 2,150,000 Sunday School pupils, and have $200,000,000 invested in church property.

Bristol, Tenn. Herald-Courier
Tuesday, December 29, 1931

NEGRO LEADERS WILL SPEAK HERE JAN. 1

An emancipation exercise on a previously unequalled scale was announced here yesterday for Friday, Jan. 1, at 8 p. m. in the auditorium of the Hood Memorial A. M. E. Zion church. All participants will be colored leaders.

W. J. Hale, Jr., of Columbia University, New York, will speak on the "International Outlook."

Kurtys L. Clay of A. & I. State College, Nashville, will speak on the "Achievements of Negro Poets." R. E. Clay, of Bristol, state Rosenwald agent, will have as the subject of his address, "Development of Education in the South Through the Great Philanthropist, Julius Rosenwald."

Special music will be furnished by the Hood Memorial Church choir, the Coleridge-Taylor Choral Club, and the Over-The-Top Quartette. There will be no admission and the public is invited.

In charge are P. E. Butler and W. P. Boykin, joint chairmen; Mrs. C. E. Roberts, chairman Bristol, Va., Better Homes Movement; and Mrs. C. H. Brown, holder of the same office in Bristol, Tenn.

Emancipation Celebrations—1932

NEW YORK HERALD-TRIBUNE
JAN 2 1932

Only Fifty Negroes Attend Emancipation Celebration

Church Gathering Hears Lincoln and John Brown Extolled

About fifty Negroes gathered yesterday in St. Mark's Methodist Episcopal Church, St. Nicholas Avenue and 138th Street, to commemorate the sixty-eighth anniversary of President Lincoln's emancipation proclamation freeing 4,000,000 slaves and to hear a review of the Negro's progress since th The meeting was held under the auspices of the Frederick Douglass Chapter of the John Brown Memorial Association.

George Young, president of the chapter, deprecated the fact that so few had turned out to do honor to a man who had done so much to help the slaves. He spoke of John Brown's contribution to the Negro race. Mr. Young had several books and pamphlets from his vast historical collection and put them on view at the altar rail. They included an autographed photograph of John Brown, a print entitled: "Reconstruction Days;" "The American Slave Code," a book published in 1853; a book of photographs of President Lincoln; a "Census of Slaves" brought out in New York in 1755, and a published account of Justice Tainey's decision in the Dred Scott case.

Cleveland G. Allen, publicist, who presided, cited statistics showing the progress of the Negro since 1863, when the proclamation was signed by President Lincoln.

"Nowhere in the annals of history has there been such progress made as by the Negroes in the last sixty-eight years," Mr. Allen said. He pointed out that 90 per cent of the Negroes in this country were literate.

Other speakers included J. Edgar Allen, a teacher in Public School 5, who talked on Negro education, and David Doles, president of the Harlem Business Men's League, who spoke on the Negro in business. The Rev. C. MacRae Lewistall, pastor of St. Andrew's Presbyterian Mission, said the invocation and benediction. During the service Mrs. Irene Blackstone sang and the congregation joined in the song "Old Freedom."

NEW YORK TIMES
JAN 2 1932

NEGROES HAIL ADVANCE SINCE THE CIVIL WAR

Mark Emancipation Anniversary —Reduction of Illiteracy Held to Be Greatest Achievement.

The great progress made by Negroes in America since the Civil War was extolled yesterday by four speakers at a ceremony commemorating the sixty-seventh anniversary of the publication of President Lincoln's Emancipation Proclamation. The exercises were held at St. Luke's Methodist Episcopal Church under the auspices of the Frederick Douglass Chapter of the John Brown Memorial Association.

The speakers were Cleveland G. Allen, Negro journalist, who also acted as chairman; George Young, president of the Frederick Douglass Chapter; J. Edgar Allen, Negro educator, and David A. Doles, president of the Harlem Business Men's League. The Emancipation Proclamation was read by Dr. Alma Haskins, while the Rev. C. Macrae Lewistall, pastor of St. Andrew's Presbyterian Mission, opened and closed the meeting with prayer.

The outstanding achievement of American Negroes in the past sixty-seven years has been in education, declared Cleveland Allen, who pointed out that in that time the illiteracy rate for Negroes had been reduced from 90 to 10 per cent. He also said American Negroes were proud of the fact that the latest census showed that among their numbers were more than 20,000 ministers, 3,500 doctors and dentists, 50 architects, 184 engineers and 195 designers, whereas in 1862 there were practically no Negro ministers or professional men in the country.

The short-sightedness of historians overlooking the 2,000 Negroes from Haiti who served under Rochambeau at Yorktown and other services rendered by Negroes during the Revolution, was scored by Edgar Allen, who suggested that Negroes should petition to be allowed to participate in the forthcoming nation-wide celebration of the George Washington Bicentennial.

Better cooperation among the races was advocated by both Mr. Young and Mr. Doles.

FORMER LA. SLAVE IS EMANCIPATION SPEAKER

Courier 1-16-32

OEPLOUSAS, La., Jan. 14 — (By ANP)—The Rev. L. C. Simon, who said that he "was born a slave and had witnessed the hardships of slave life," was the principal speaker at an emancipation celebration program held at the St. Mark's Episcopal Church under the auspices of the Interdenominational Negro Ministerial alliance. The Rev. Simon discussed "The Past, Present and Future Status of the American Negro.

COLLEGE HEAD IN PLEA FOR LARGER FREEDOM RIGHTS

Journal and Guide 1-23-32

J. C. Wright, Emancipator Speaker In Brunswick Co.

Special to Journals and Guide

LAWRENCEVILLE, Va.—Fully 2,500 people from all parts of the county attended the sixty-ninth anniversary of the Emancipation celebration held at the fair grounds here which were given free by the owner a local white merchant.

Local white merchants subscribed generously to the expenses of the celebration and the use of the fair grounds was granted without charge. Norfolk, Va.

The welcome address was delivered by Commonwealth's Attorney A. S. Harrison, himself a descendant of a Confederate soldier, and the Mayor of Lawrenceville also honored the occasion by his presence, thus attesting to the excellent race relations existing in these parts.

Exercises Countywide

The celebration was countywide and was held under the auspices of the Brunswick County Community Association, Sgt. W. N. Davis, U. S. A. retired, chairman; Rev. J. Alvin Russell and A. H. Turner, vice-presidents and H. G. Green, treasurer.

The main objective of the Association is community improvement and cooperation. The initial project of the Association is to provide a community house for the county in Lawrenceville.

The exercises were held April 9, the date on which Lee surrendered to Grant at Appomattox and which is considered by many as the real Emancipation Day.

Parade Staged

The program was preceded by a parade which formed on the grounds of St. Paul School and marched through the principal streets of the city to the fair grounds, a mile away, led by the band of the Virginia Industrial School for boys, consisting of 48 pieces.

The opening remarks were made by Rev. J. Alvin Russell, principal of St. Paul School, who presided over the celebration. Rev. J. E. Hines, pastor of First Baptist Church, offered prayer.

After music by the Southland Singers, remarks were made by Sgt. W. N. Davis, president of the Association. Rev. J. Alvin Russell then introduced Mr. Harrison, who in a few and very appropriate words, extended a cordial welcome in which he expressed the interest of the white people in the progress and development of the Negro people and in their continued prosperity in becoming good, useful and industrial members of society.

Educator Main Speaker

H. L. Giles, of the high school department of St. Paul and football coach, made a very eloquent and timely response.

The Emancipation Proclamation was read by Miss M. J. McNeal, Latin teacher at St. Paul, and an original poem was read by Charles Johnson, high school student.

Rev. Russell introduced the Emancipation speaker, Prof. John C. Wright, president of Brick Junior College, Bricks, N. C., whom he described as not only an eloquent orator, but a practical educator and leader, who had done much for the educational development and progress of the Negro.

Prof. Wright began his most helpful address with an eulogy of the racial and historic significance of the annual celebration of emancipation, which he declared was a story of epic proportions and one that would live without suffering in comparison with the Saga of any people.

Asks Self-Examination

Elaborating his subject he declared that emancipation celebrations "bring us up sharply against the Negro as he is today and challenges us to a long look ahead. Can you make that survey, he asked? Can you take a look at yourself and, in the words of Kelly Miller, "See of the travail of your soul and be satisfied"?

"I cannot," he declared. "In face of all the Negro's glorious past, I am not satisfied."

After citing many grounds for dissatisfaction, Mr. Wright declared, amid thunderous applause, that he was today deliberately challenging his people to a righteous discontent—"a discontent that would never abate until it had urged the Negro race to an economic, social and political freedom that should be an emancipation in fact, as well as in legend."

Helpful remarks were made by Principal W. B. Layton and Mr. Sully of the Virginia Industrial School.

Colorado Srings, Colo.
EVE. TELEGRAPH

SWEET, IN ADDRESS TO NEGROES ON EMANCIPATION DAY, URGES INDEPENDENCE IN POLITICS

Former Gov. William E. Sweet of Colorado, avowed democratic candidate for United States senator, spoke to an audience of 150 negroes and 40 white people under the auspices of the Payne chapel at the Little theater in the municipal auditorium last night. The event was a celebration of the sixty-ninth anniversary of emancipation. Arrangements were made by Rev. H. R. Herbert, pastor of the chapel.

"As the negro acquires intelligence and property he will become interested in all political questions which arise," said former Governor Sweet. "For instance, he will want to know why there is a high tariff in a country which boasts of its fully developed industries, capable of competing with the rest of the world on equal terms. He will want to know why the government spends $700,000,000 per annum in the race for armaments when we have signed the Kellogg-Briand pact not to go to war in the settlement of international disputes. We are now spending one-sixth of the total amount which 60 nations spend on armament. President Hoover estimates the total expenditures of all nations at 70 per cent above the prewar level.

"The negro will want to know the relation of our country's expenditures for war to his constantly mounting tax bill. This is a situation to which every citizen must give attention. Your churches and clubs should seek to interest themselves in all matters affecting government. Do not confine your interest in public affairs merely to political campaigns, but seek to form an intelligent public opinion at all times.

"Be independent in your political thinking. Be a member of a political party, but not subservient at all times to the opinion of the party leaders unless you feel that they are leading in the right direction. Stand for public office and expect people to support you because of what you are in character and what you advocate politically. Upon this basis I wish to place in nomination Fritz Cansler of Denver as the nominee of both parties, for the legislature of Colorado. If he is elected, and he ought to be, since he is being nominated on both tickets, I feel sure that he will be elected speaker of the house, for neither party would have the courage to oppose him.

"Democracy, self determination, liberty, equality, fraternity, are terms which appeal to men the world over. Your second Emancipation day is approaching when these ideals will be made a reality in your life. When this time comes, the scales as applied to the negro will be more evenly balanced. With you, I trust that this day may speedily come. These ends will not be achieved except by vigorous effort, intelligently directed. I have spoken to you out of a heart which has been deeply moved at times as I have tried to express appreciation of what I have noted in my public life to bring these things to pass."

DENVER, COLO.
ROCKY MOUNTAIN NEWS
MAY 19 1932

EMANCIPATION

FOR the first time since Lincoln's proclamation signs are not lacking that the struggle of Negroes for political and economic freedom is beginning to be won.

Delegates to the National Association for the Advancement of Colored People convention opening in Washington are launching a national campaign for enfranchisement of colored voters in the South, for distribution of school funds to give Negro children equal educational opportunities with white children, for abolition of the Jim Crow system.

They urge the 13,000,000 colored Americans to use the franchise with intelligence and refuse to be herded by political bosses to the polls. They urge an economic program designed to give the colored worker parity with the white in wages and living standards.

Most significant is the growing potency of the "black vote." Since the World War scattered so many Negro families from the rural South into Northern cities, this vote is being felt. It is no secret that the political power of these voters helped defeat the Negro-baiting Judge Parker for confirmation by the senate as a supreme court justice.

Since then Northern Negroes have successfully opposed three senators who voted to seat Parker. Allen of Kansas and McCulloch of Ohio were retired. In the defeat of ex-Senator David Baird for governor of New Jersey it was estimated that out of 90,000 Negro votes cast fully 75,000 were against Baird.

Already it can be stated that no political party can lay claim to having pocketed the Negro vote in any state north of the Mason-Dixon line.

Whether because of growing political power or because of growing racial tolerance only 14 Negro lynchings were recorded in 1931 as compared with 25 in 1930.

The road to justice for the American Negro is hard and the journey long. But it is good news that substantial progress is being made.

TOLEDO, O.
NEWS BEE
MAY 20 1932

Michigan to Celebrate Emancipation Day in a Realistic Manner

JACKSON, Mich. — Emancipation Day will be celebrated August 1, at the Fair Grounds here.

Jackson is a city of nearly sixty thousand persons, 3,000 of whom are colored. In the city are several colored churches, all of which have maintained regular relief work in connection with their religious activities. Homes for the aged, crippled, sick and the orphans are also supported by these religious institutions.

As elsewhere, a great many of the colored people have been forced out of employment and find themselves more and more at the mercy of the religious and welfare organizations. With the increasing demands upon their services and with the diminishing amount of employment the colored churches in Jackson find themselves woefully in debt, operating expenses unpaid, and their property about to be foreclosed upon because of non-payment of taxes.

To alleviate these distressing conditions the leading citizens of Jackson, of both races, have formed themselves into a joint committee, with the result that a joint Emancipation Day program has been definitely arranged, the entire proceeds of which will be for the benefit of the three leading colored churches of Jackson, being the A.M.E. Church, pastored by the Rev. C. Z. Williams; the Second Baptist Church, pastored by the Rev. A. R. Vandingham, and the High S[illegible]aptist Church, pastored by the [illegible]. D. Dinkins.

The [illegible]ement of the Fair Grounds [illegible]placed at the committee's disp[illegible]al the entire fair-ground plant for the day. Warden Harry H. Jackson, of Michigan State Prison is providing the necessary amount of labor to get the grounds in condition. The New York Central Railway is giving reduced rates from all points on its line.

Emnacipation day program which is being sponsored by Attorney Tenol E. Graves.

More than 1,000 colored persons from northern Indiana cities are expected to attend with noted colored speakers and orators on the program.

The afternoon program will begin at 3 o'clock. Washington park will be practically turned over to the enjoyment of the colored people on that day. The Oasis ballroom will be the scene of a dance in the evening with Duke Ellington and his nationally famous colored orchestra providing the music.

The day's speaker's will include Judge James A. Cobb, judge of the municipal court at Washington D. C., for the last nine years. He is a former assistant district attorney and former vice dean of Howard University school of law at Washington.

William H. Harris, former assistant attorney general for the state of Illinois and ex-member of the Illinois board of prison paroles.

Roscoe Conkling Simon, national orator and former assistant corporation counsel for Chicago and at present a delegate to the republican national convention at Chicago.

Dr. J. L. Leach, orator and a member of the Board of Health at Flint, Mich.

Hon. Oscar De Priest, Chicago congressman.

MICHIGAN CITY, IND.
DISPATCH
MAY 31 1932

PLAN COLORED CONVENTION IN CITY AUGUST 1

Expect 1,000 to Attend Program in Lakefront Park; Noted Negro Orators to Speak.

A convention of colored people will be held in Washington park here on August 1 in the form of an

NINETEENTH OF JUNE AND FREEDOM

Next Sunday, June 19, Negroes in Texas will celebrate their emancipation from slavery.

There will be many orations on the progress of the Negro during the seventy years that have elapsed since the end of the Negro's physical slavery. And the Negro has made great progress. In seventy years, we have emancipated ourselves from ignorance and illiteracy. We have earned a right to celebrate and will celebrate without apology or shame.

When the slaves were freed, they were unqualified for the rights of suffrage by ignorance, illiteracy, and lack of experience. They were, however, entitled to it by reason of being free men and citizens of a republic founded upon democracy. Despite that right, the Negro's ignorance and helplessness conspired with the prejudice of their late masters to disfranchise them in the South.

But the Negro is no longer ignorant and helpless. And this 19th of June finds him demanding his political freedom as he celebrates his acquisition of physical freedom. Today, there is no excuse for disfranchising the Negro except the foolish belief of the "bitter-enders" who believe "that any measure, though it were absurd, can be imposed on a people, if only you get sufficient voices to make it a law."

But the history of every state sketches in course outline the progress of thought and aspiration. There is just as much difference in the Negro who celebrates this 19th of June, and he who celebrated the first 19th of June, as there is between Governor Sterling and the serf of the pre-Magna Charta days. The subterfuses to disfranchise the Negro were expedients to be used in a case involving an ignorant, illiterate Negro. The Negro of today makes that weapon obsolete. Despite gestures by W. O. Huggins and his Executive Committee, Negroes are free politically this 19th of June.

CARTHAGE, MO.
PRESS
JUL 28 1932

Carthage colored people are having an early emancipation day celebration today because of celebrations elsewhere next week. It is not a generally known fact that there were negro slaves in Africa before there were any elsewhere. Most of the American negroes descend from West African tribes which were constantly at war with each other. In the hot climate of equatorial West Africa, to work hard is to die, and as a result the tribes victorious in war made slaves of the prisoners they captured and forced these captives to do the work. There was slavery in the ancestral country of the American Negro long before the white slave trader began to ply his evil occupation.

Emancipation Celebrations 1932

Seventy-one Years From Emancipation

Seventy-one years from Lincoln's emancipation there is much in evidence within the confines of Negro life to warrant one in the belief that the Negro has not achieved freedom. True it is that there has been struck from from our wrists the physical shackles which bound us prior to 1862, but the man or woman who is in fact and truly free, is that human being crowned with vision, and who having clarity of vision accumulates the spirit and the courage and intelligence to harness nature and the elements; commands an even balance in human contacts and who withal, practices brotherhood.

Measured by such a standard in this year of our Lord 1932 the Negro fails. We understand and know that there are those who look upon some little social garnish which present day civilization has thrown upon the black man and reach the conclusion that the Negro has arrived, but we think that Booker Washington expressed the case of the American black aptly when he said that our inclination is to "grasp at shadows and forget the substance."

"Where there is no vision the people perish." Let us stop a moment and survey the outlook which the Negro has at life. Does he see through the glass of life darkly, or does he have that fine penetrating vision of other races which unfolds to him the power in organization? The federal census shows that there are in these United States a total of 11,195,550 Negroes. Do 9.1 per cent of America's population understand and know how to feed, clothe and shelter themselves on parity with other units of this nation's population?

A fine test of our vision along this line can be gotten by comparing ourselves with the Chinese nationals who reside in this country. Without having rights as citizens, such as safeguard the Negroes, Chinese know enough about the uncanny but effective functioning of organization to ward off unemployment among their group. Look about you in your community. Then stop to think about it, and when you have contemplated sufficiently upon this subject, you will have to admit that the almond-eyed Celestial has more comprehension and understanding about practical living than does the black man. Ask yourself why there are no unemployed Chinese in the United States, and when you have answered this suestion for yourself you will have projected your vision past practically all of Negro leadership in America. You will have learned the method by which Negroes can employ all Negroes.

The humble Chinaman furnishes many lessons in effective living. Quietly and without any brass bands, this oriental adventurer has come to these shores and taught not alone the black man, but the white man, how to make two blades of grass grow where one grew before. The Chinaman has compelled surrender on the part of the Negro on two fronts, viz.: cooking and clothes washing.

When the Negro emerged from slavery all of the drudgery of the family wash was voluntarily thrown into his lap. Hundreds of Negro boys and girls have completed college courses because of the energy exerted by a black mother back home in the wash tub, but the black girls and boys who came out of school lacked the vision to see that washing clothes could be converted into an art; we could not discover this diamond in the rough. It remained for the Chinaman, following his being cast off railroad construction work of America, to convert clothes washing into an art, a field which he held successfully against competition for at least two decades, until he was ready to take a step higher and snatch from the black mammy her century old art of cooking.

The thousands of Negroes in the United States who today bundle up their clothes and send them to white laundries might just as well understand and know that in so doing they have made economic surrender to another race who have a finer mental grasp upon effective living. A generation ago thousands of Negro women carried the white folk's family wash home on their heads and in their old familiar baskets. Today a white man comes to the Negro home and carrys away the black man's dirty linen. We have failed to hold this economic ground once within our grasp.

A generation ago the colored waiter and the bell hop were fixtures in every hotel in America. Have we measured up to this test? Today in almost every city the replacement of Negroes by whites in these menial tasks shows that we have failed to make the best porter and the best waiter, and therefore indefinitely ward off encrouchments in this field. The Negro who is late to work, who has been caught gambling or drinking on the job and in a general way has proved to be irresponsible, can take individually upon his or her shoulder responsibility for the retreat we have had to make from this field.

A generation ago the Negro dominated the field of shoe shining. Today the Greek dominates this field. Ask yourself why? When you have answered this interrogation you will have more definite knowledge of that lack of vision within so-called education we have been receiving. This same condition is true of the Negro in the realm of barbering. The Negro never ceased to be a barber of the commonest sort; the white man has developed into a tonsorial artist. In all of the menial tasks which the Negro has bequeathed to him during the war between the states, he has failed to have the vision of the Jew in ancient Rome.

It will be recalled when Constantine ruled Rome, he confined all of the Jews to the Ghetto. He commanded that the Jews should collect and sell nothing but rags. Although that was something of a menial task, in fact, ultra menial, the Jews today are still selling rags on the main streets of every city. We call them "glad rags" now, for the Jews of the world control and dominate the clothing business. The Jews in Rome decided that they would make the best of their lot, so with penetrating vision they directed their energies in a direction which has led them to a position of might and power.

Seventy-one years from Lincoln's emancipation does the Negro have effective control of his economic power? We have sought i nthe above paragraph to show that he has failed to take advantage of his labor, and has not had the understanding to know that there is a difference between

working and being worked.

With the exception of Negro church effort, there is nothing to which the Negro can point which in any wise indicates that he has comprehension of his vast economic power. Apparently it means nothing to the American Negro when one assembles figures to show that all of the liquid currency of Ameica passes through the hands of the black man every two years. Statistics compiled by the National Negro Business League show that the Negro spends each year $2,200,000,000 for groceries; $1,400,000,000 for clothes, and $550,000,000 for shoes. When one contemplates upon the other vast markets where Negroes go to purchase other commodities including luxuries, he can readily see, with the liquid wealth of America correctly stated at eight and one-half billions of dollars, every two years all of the money used in barter and trade of America passes through the black man's hands.

Vision has not sufficiently developed among the Negro masses nor the Negro leadership to teach him that to be only a purchaser, and seldom a seller, is economically ruinous. Still dominated by an inferiority complex, the aftermath of the slave quarters and centuries of false doctrines, many Negroes still believe in the notion that a purchase made in a white store (although the article may be of the same brand in the black store) is better because a white hand handed it to him. Curious enough, such a philosophy is indulged in more by educated and supposed to be intelligent Negroes than among the masses. Any Negro in business will attest to this fact. Curiously education and wealth among Negroes seem to be a centrifugal rather than a centripital force.

Seventy-one years from freedom the Negro seems to have lost all of his political power. Led by a selfish, venal leadership, interested in jobs for their personal use rather than the more fundamental proposition that they should fight always for the common weal, these narrow minded politicians have the Negro on the rocks, from which there seems to be but one influence, (the National Association for the Advancement of Colored People) which seeks to extricate him.

The fight against the confirmation of Judge John J. Parker as Supreme Court Justice is the only effective use Negroes have made of their well nigh useless ballot in a generation. True it is in localities such as the first congressional district of Illinois the Negroes work effectively in the political arena, but the fact there are at least three other sections of the United States where Negroes could elect congressmen, and perhaps twenty-five where their numerical strength would warrant the selection of Negroes for state legislatures, shows the woeful lack of vision on the part of the Negroes over the nation. With white people almost equally divided in most of the nation on political questions, "balance of power" has no seeming significance to the black citizen. He gets nothing out of the logic of that old stoic, Frederick Douglass, who said: "Men have in their own hands the peaceful means by which to put all of the moral, political and economic enemies to flight, if they will but faithfully, courageously and intelligently use them."

In his religious life the Negro practices solely a spiritual emotionalism. Unlike men of other races and the Christ himself, there is no economics involved. The Negro ministry, with but few exceptions, has failed to catch the temporal wisdom and vision of Christ, who arministered to the halt and the blind and who saw the necessity of helping to feed the hungry. When the Negro church lifts its head above the realm of ordinary charity and joins in the general program which teaches how to feed, clothe and shelter a race, it will in fact be following in the steps of the Master. Inadvertently, out of its emotionalism, the Negro church has given a glimpse of what is possible, when we organize our economic power. Statistics show that the Negro contributes only five cents out of each dollar, he makes to his religious establishment, but out of that cumulative nickle, the Negro has built all of his churches, all of his missionary schools, maintained all of his ministry and sent hundreds of missionaries across the seas. What if the Negro should some day catch the vision to put another composite race nickle into business, and another into philanthropy and so on and on harness his economic might in doing the things which have to do with every day living and building a race?

The same criticism directed towards the Negro ministry which controls great masses of the black race, might be aptly directed also towards the Negro press of the nation. The Negro is attacking great social, political and economic problems of today without the character of organized effective propaganda which will win. Where is the forum in which the Negro press has met to honestly and seriously study Communism and develop a unified front and attitude toward this serious matter? Another instance of journalistic stupidity on the part of the Negro press is the careless, unorganized and, in many instances, the unsympathetic attitude of the fourth estate towards Negro financial institutions. Many stories recently run in Negro journals have hurt rather than helped Negro business. And while the yellow journalists wax foolishly and temporarily fat through the use of purile and insane headlines, thousands of Negroes are losing faith in Negro business, and thus the day when the Negro will employ his own people independently, within the realm of the black man's own economic power, is delayed.

Seventy-one years from chattle slavery the Negro still lacks the manhood and race pride of other races. We still have so-called Negro leaders who ask for half a loaf, and who arrange for "special seats for de white folks" (best seats) when they come out to our meetings. Where is the Greek, Jew or Chinaman who will run a cafe, barbershop, or any sort of business where members of his own race can not visit and be served? We still have the Negro who will climb six flights of stairs to sit in a Jim Crow seat of an opera house, or who cannot talk to men of other races without grinning or scratching his head. We still have the "good" Negro who must always run with his "quarter-raised" self to tell "de white folks" what the other Negroes are saying or doing. He can't help it; the virus of slavery is still coursing through his veins.

There is not one line we have written which should cause any black man to lose hope, or to falter in the rugged, difficult path upward. We have written these lines in order to spur those who have been lulled to sleep with gentle falsehoods which teach that we have reached the same place in life as have other races. We have just begun to climb. It would be impossible for the Negro to spend three centuries in bondage in this nation and leap in seventy-one years back to the spirit and manhood of the 17th century Negro, who, if history were truthfully told, would unfold the story of his unfaltering bravery, his unrelenting demand for the full loaf of life, and his ancient knowledge of how to feed, clothe and shelter himself.

Regardless of what we have said we have not forgotten that the black man ages ago named the stars; that he gave to the world its first science of mathematics; that ancient civilization was in our hands when we built Thebes and Ninivah.

Long years after this period of the black man's pristine glory and early world culture, Julius Caesar said that he found white men over in German forests, not fit to be slaves. It took ages for the white man to evolve out to the place where we now find him. Down the same long centuries the black man, too, must fight back to manhood and to womanhood.

Emancipation Celebrations-1932

MICHIGAN CITY, IND.
NEWS

AUG 2 - 1932

NEGROES OF ENTIRE AREA VISIT CITY

Approximately 4,000 Persons Throng Park for Emancipation Day Program.

Emancipation Day was celebrated in a fitting manner on Monday when approximately 4,000 persons from points in Indiana, Michigan, and Illinois gathered in Washington park to participate in the events planned by the committee headed by Attorney Tenola Graves.

The conference was opened by a parade at noon in which the delegation marched, led by the Roosevelt high school band, of Gary, under the direction of E. O. Sanders, who has the degree of master of music from Northwestern university.

The program in the afternoon was opened by the playing of the "Star Spangled Banner" by the Roosevelt high school band. In the absence of Rev. Donald C. Ford, the invocation was led by Rev. R. E. Carr, pastor of the A. M. E. church. The address of welcome was then delivered by Mayor H. B. Tuthill.

Simmons Is Speaker

The main speaker of the day, Colonel Roscoe C. Simmons, was introduced by Attorney Tenola Graves, master of ceremonies. Mr. Simmons painted a very vivid picture of the trials and tribulations of his people when in bondage. He also pointed out the manner in which progress has been made during the past 67 years. In doing this he mentioned such well-known persons as Fred Douglas, Paul Lawrence Dunbar, Booker T. Washington, and Crispus Attiçuks.

In the evening the delegation proceeded to enjoy itself by dancing to the strains of Duke Ellington and his orchestra, until late in the evening. Between 600 and 700 people were on the floor enjoying the dancing. Many prominent Michigan City people were of that number.

Among the noted attendants at conference were Judge James A. of Washington, D. C.; Judge Harrison, former member of the Illinois parole board; Dr. J. L Leach, of Flint, Mich., and Roscoe Conkling Simmons, of Chicago, who seconded the nomination of President Hoover, at the Republican national convention held in Chicag recently.

WICHITA, KANS.
BEACON

AUG 5 - 1932

EMANCIPATION DAY IS CELEBRATED

EMANCIPATION DAY is celebrated by colored citizens in Wichita and elsewhere in America. No race in history has made greater progress in a similar period of time than the American Negro during the 70 years that have passed.

Sixty-nine years ago Abraham Lincoln struck a mighty blow in freedom's cause by issuing an immortal document that spelled liberty for millions then in bondage. The cruel war between the North and South continued and eventually the freedom of the Negro became a fact.

Today the applause of the world is heard as Negro athletes at Los Angeles are victors in the Olympiad. The Negro today has taken his place in the world of letters and arts. Negro writers of verse are poets of indefinable charm. The songs of the Negro have become classics of America. A Negro of Alabama and now of Manhattan is heralded as the O. Henry of his race.

* * *

AS the scroll of civilization is unrolled the Negro is the NEW race of men. He is untrammeled by the traditions of hoary ages past. He must be recognized as a social force. Fortunately, the Negro is of courage yet he is the most peaceful of mankind. Much crime has been unjustly attributed to the Negro. As a matter of fact the proportion of crime among the colored people of the United States is the lowest of all races, all nationalities and classifications of people who live under the Stars and Stripes.

Our forebears brought the Negro in chains to our shores. Our ancestors held him enslaved. Our ancestors taught him the rudiments of education. Our ancestors finally gave him his liberty. Our duty is to see that he is given justice, his good qualities recognized, his contributions to the nation accorded the appreciation they deserve.

HUTCHINSON, KANS.
NEWS

JUL 14 1932

NOTED NEGRO TO SPEAK HERE

Oscar De Priest is Being Brought For Emancipation Celebration.

Congressman Oscar DePriest of Chicago, and one of the country's outstanding Negro leaders, will be here Aug. 4 to address people of his race from all over this section of the state, who will gather in Hutchinson for a gala three-day celebration of the Negroes' Emancipation Day.

DePriest's coming will be a highlight of what will possibly be the largest and most elaborate commemoration of the day held in this territory.

An attempt is being made to bring here for the observance a moving picture featuring another great Negro, Paul Robeson, noted opera singer.

To Last Four Days.

The celebration will be held Aug. 1, 2, 3, and 4, with the 4th, the anniversary of the signing of the Emancipation Proclamation by President Abraham Lincoln, as the biggest day.

The affair is being sponsored by the Kansas Lincoln Day club, officers of which estimate that it will attract between 6,000 and 8,000 Negroes from all over the state to Hutchinson.

The officers of the club, James Woodson, local policeman, its president, Lester Harrison, vice-president, and Aaron Johnson, secretary-treasurer, met this morning to make arrangements for the festival.

DePriest's main address will be delivered at Carey Park late in the afternoon of the fourth.

To Stage Parade.

The day's activities will start early in the morning, and will feature a parade, a bathing beauty contest, and the showing of a picture with an all-Negro cast.

The parade will form at Ave. F and Main street. In it will be three or four floats depicting the progress made by the Negro since the days of his slavery.

Edd Haas, manager of the Fox theater is making every effort to secure as the moving picture "The Life of Lincoln," in which Robeson plays. The show will begin at 11:15 o'clock in the morning, and will be preceded by a brief address by De Priest.

The Negroes will then go to Carey park for a basket lunch and the afternoon's program.

18 Bathing Beauties.

Eighteen competitors have already entered the bathing beauty contest, according to Woodson, who is in charge.

During the afternoon there will be a tennis tournament, with star players from Salina and Great Bend, and sports of all kinds. The Hutchinson fire department will give a hook and ladder exhibition.

DePriest's principal address will be late in the afternoon. Loud speakers will be installed in the park in order that all of the crowd may hear him talk.

Letters of invitation are being sent out to Negroes in all towns near here, and with DePriest as a drawing card it is believed that all who possibly can will come to the celebration.

PLAN BANQUET AND MASS MEETING

The Cleveland Guide, with the aid of several prominent white and colored citizens, will hold its second annual Emancipation Celebration, January 1st and 2nd, 1933, with a banquet and mass meeting. Cleveland Ohio

The banquet will be held at the Sun Set Restaurant, 2286 E. 55th street, Sunday, January 1st, at 6 p m. Plates will be $1 each.

The mass meeting will be held at Lane Metropolitan C. M. E. Church, E. 46th street and Cedar avenue, Monday, January 2nd at 8 p. m. Admission will be free. A silver offering will be taken to cover expenses. 12-1-32

Some of the most outstanding citizens of the city, white and colored, will be on the program. Cleveland, Ohio

A list of persons serving on the committee, and those to participate on the program, as well as the program, will be announced through this paper at a later date.

Last year Congressman Oscar DePriest,, Former Mayor Harold Burton, Congressman Chester Bolton and others spoke at the Emancipation Celebration, which included a banquet and mass meeting, lasting two days.

The second celebration, according to plans, will out-strip that of last year. The Guide will carry developments on this celebration in each issue published before January 1st.

Emancipation Celebration Next Monday

12-31-32

Annual Parade Will Begin At Two O'Clock

REV. BOWLING SPEAKS

Public Exercises At First Bapt. Church Monday Night

The measured tread of marching feet, the soft strains of martial music, and brilliant oratory and inspired singing will be the order of the day Monday as Norfolk's colored citizens do their share in celebrating the seventieth anniversary of the American Negro from slavery.

The Emancipation Day celebration will climax preliminary efforts on the part of the Norfolk Emancipation Association which were begun early in October of this year when the initial meeting of the body was held at the Sons of Norfolk Hall. Under the leadership of the new president David Alston, the body has held meetings each week with one idea in mind—to observe fittingly, on January 2, the 70th anniversary of their freedom from the shackled enforced bondage.

REV. BOWLING

Night Services At 8 P. M.

How well this has been accomplished can be seen in the ambitious program for the day as prepared by officials of the body. The parade is scheduled to get under way promptly at two o'clock from Bute and Cumberland Streets. It will be followed at 8 o'clock at the First Baptist Church by the annual Emancipation Day address and other exercises. The oration will be delivered by the Rev. R. H. Bowling, pastor.

Other numbers on the nights program include: scripture reading, the Rev. John A. Hunter, pastor St. Paul C. M. E. Church; prayer, Cornelius Garner; remarks, President David Alston; solo, Miss Mamie Copeland; poem, Mrs. Sarah E. Hathaway of Berkley; reading the Emancipation Proclamation, Miss Sarah E. Coleman; solo, Mrs. Gwendolyn Mebane; and musical selections by the Harrison Glee Club and the First Baptist Sunday School Orchestra and Choir.

Two Reviewing Stands

Rev. Mr. Bowling will be introduced by the Rev. Henry T. Myers, pastor of Mt. Olive Baptist Church. The Negro National Anthem will also have a prominent place on the program immediately following the processional which will inaugurate the exercises.

Two reviewing stands will afford specially invited guests vantage points from which to review the parade. The stand for city officials will be located downtown, while the uptown reviewing stand will be situated at Church Street and Brambleton Avenue.

All organizations, clubs, and uniform ranks of lodges participating in the procession will assemble at Bute and Cumberland Streets by one o'clock. The parade will start promptly at two o'clock and will move East on Bute Street to Church, thence North to Princess Anne Road, East to Chapel Street, South to Wood, West to Fenchurch, South to East Main, West to Granby, North to Brambleton Avenue, thence East past the reviewing stand to Chapel Street, where the procession will disband.

Seven Divisions

Seven divisions will comprise the procession as follows: first division—Uniform Rank, 1st battalion, Knights of Pythias; Court of Calanthe Quick Steps, Morning Dew Juvenile No. 6, Knights of Pythias; and the White Lily Social and Beneficial Association. This group will be led by the Excelsior Brass and Reed Band.

J. CHRISTIAN

Leading division 2 will be the Berkley Brass and Reed Band. This group will be composed of the Waldorf Beneficial Association Peddlers' Union, Albinitio Social Club, and the La Petite Club.

Eureka Lodge No. 5, Greater Norfolk Lodge of Elks and Eureka Temple No. 112, Daughter Elks, will comprise division no. 3 and will be led by the Berkley Imperial Band. The Booker T. Washington High School Band will lead division No. 4, which will include the 400 Social and Beneficial Association and a group of school children.

Officers Of Association

The Metropolitan Band will head division no. 5 which will be composed of the Norfolk and Beneficial Association, and delegations from the coal trimmers and longshoremen. The Sons of Norfolk is expected to have one of the largest delegations in the parade, and will be led by the Premier Military Band. The seventh division will be composed of vehicles.

All bands have been requested to play while passing the reviewing stands. Officers of the Norfolk Emancipation Association include: David Alston, president; Mrs. Nellie Dillard, first vice president; Mrs. Alice M. Skinner, second vice president; Mrs. Esther E. A. White, secretary; Mrs. Mary E. Gordon, recording secretary; Captain George W. Foreman, treasurer; Comrade Cornelius Garner, chaplain; Joshua Hunter, sergeant-at-arms; Leonard Eggleston, guard; Captain George W. Williams, chief marshal; George W. Davis, assistant chief marshal; and James E. Smith, reporter.

Emancipation Celebrations-1933

MULTITUDES JOURNEY TO KANSAS TOWN IN RECOGNITION OF 67TH YEAR OF EMANCIPATION

FREDERICK DOUGLASS' GRANDDAUGHTER WRITES OF MAMMOTH HISTORIC EVENT

National Observance of Emancipation Day Urged By Writer

OSKALOOSA, Kans., Sept. 28.—(By Fredericka Perry for ANP)—Saturday, September 9, was a great day in Oskaloosa, to which town people journeyed from over the state to join in the celebration of one of America's great—

—if not the greatest historical event, the emancipation of four millions of its black citizens and triple that number of its white citizens—both degraded under the same diabolical yoke—the enslaved and the slaver. The curse of slavery. For reasons universally understood, the dates of emancipation over the country vary—the south claiming January and June—District of Columbia April 16, and Kansas, in respect to the fugitives within its free borders, the month of September.

Since 1866, Kansas has never failed in this observance, all the more remarkable because of its successful fight to keep the disgraceful American system from its territory. But this heroic and successful effort Kansas has never, can never and never wants to forget. Led by the intrepid and dauntless champion of equal rights for all Americans, John Brown, theirs is a story of valor and defense of principle, fair play, and justice worthy of remembering and relating.

As Kansas celebrates this occasion, the question forces itself as to why Black America everywhere does not pause to make known its undying gratitude to those whose ceaseless agitation, costing many white and black alike, loss of liberty, great physical suffering and in large numbers, their lives.

In the district of Columbia, as a child living there, how well do I remember the observance of the emancipation of the slaves the 16th of April. It usually rained and rained hard on the 16th of April but as I can remember never hard enough to dampen the ardor of the men who were the leaders of day and evening programs. I have before me a pamphlet published in 1883 setting forth the speech made on the evening program (after a great parade over Washington during the day) by Hon. Frederick Douglass on the 21st anniversary of Emancipation in District of Columbia. It was not thought necessary and out of place or degrading to recall historical facts pertaining to the Negro then.

I can see such names on this committee as the Hon. B. K. Bruce, U. S. Senator, Rev. William Waring, noted pastor; Hon. M. M. Holland, successful lawyer; A. Tt. Arthur Smith, Perry H. Carson, John F. Cook, ex-tax collector; John A. Gray, Frank L. Cardoza, principal of Colored high school; Prof. James M. Gregory, teacher of Latin at Howard University; George W. Cook, superintendent of schools of District of Columbia; William Calvin Chase, editor of Washington Bee; Bishop John M. Brown, A. M. E.; Frederick Douglass and a host of others that lack of space will not permit me to name. These men did not feel that the progress they had made elevated them beyond recognition of the day that made possible what prosperity was theirs.

How patriotically do we drill our youth in observance of annual celebrations heralded by our white citizens. Declaration of Independence on which occasion we spend our last dollar with which to purchase fireworks, sending our money up in smoke and ashes to observe a day that found us and left us in bondage!

How well can I recall the wonderful George Washington stories of s great love for truth—and couny—a wonderful slave holder! All recounted on Feb. 22.

Abraham Lincoln has come into his own for remembrance and recently the name of Thomas Jefferson. I await the name soon of Robert E. Lee. All very, very fine and no one can bow more graciously at their shrine than the dutiful Negro. I would not have him do less—but more!

Remember those whose allegiance to the cause of our liberty and opportunity to achieve the little progress we have made! Have our annual Emancipation celebrations and you will find characters as fine to quote from—speeches as noble as those uttered by Patrick Henry or any of those who fought for the liberty of a country that did not recognize liberty of human beings! Friends, those days of bondage are just around the corner—subtract your age from sixty-eight and see the narrow margin left.

I unhesitatingly make a plea for the Negro national observance of Emancipation Day. There can be no reasonable argument against it. The programs can be as your intelligent leaders make them—a credit or a reflection. It is not to fan any flame of discord or resentment any more than is fanned by observances of other national days, but here is an opportunity to demonstrate real progress by the recognition of a service and expressions of appreciation for the same.

All praise for Mr. George J. Jones of Oskaloosa, who for 21 years has had the demonstration committee in his state, following in the footsteps of a father—ex-slave—who never forgot!

The white citizens celebrated side by side with the black citizens in Oskaloosa, and the occasion was one long to be remembered.

All glory to the citizens of Kansas! Can we—shall we revive and establish national recognition of Emancipation Day?

Yours in fear of "Lest We Forget,"

New Orleans, La. Times-Picayune
November 30, 1933

NEGROES TO OBSERVE EMANCIPATION DATE

Plans for a celebration on New Year's Day of the 71st anniversary of negro emancipation in the United States were discussed Wednesday at a joint meeting of the First District Negro Baptist Association and the Freedmen's Association at Beulah Baptist church, Fourth street and South Claiborne avenue. The celebration will consist of a parade in the afternoon and addresses and plantation songs at 8 p. m. in Freedmen's Auditorium.

Columbus, Ga. Enquirer-Sun
December 17, 1933

EMANCIPATION TO BE OBSERVED BY NEGROES

Annual Exercises Planned for Afternoon of January 1, at Spencer Vocational High School.

Negroes of the city will hold their annual Emancipation celebration exercises at the William H. Spencer high school, on Monday afternoon January 1, 1934, at 2 o'clock, it was announced by Dr. W. H. Spencer, Jr., a member of the publicity committee for the event.

The occasion this year will again be sponsored by the So-C 25 Club, well known negro organization of the city, which has sponsored these celebrations for the past several years.

The speaker for the occasion has not been definitely announced but will be named at an early date. A special program is being prepared for this occasion and it is expected that the usual capacity audience will crowd the auditorium to participate in this celebration.

It is probable that a parade will precede the exercises at the high school and the day is expected to be a gala one for Negroes in Columbus The exercises will start promptly at 2 p. m. Everybody is invited.

MOBILE OBSERVES ANNIVERSARY OF EMANCIPATION

Next Monday, January 1st, will be the seventieth anniversary of the Negro's physical emancipation in America, as proclaimed by the immortal Abraham Lincoln thru his famous history making Emancipation Proclamation, declaring forever free slaves in the states that were in open rebellion against the Union at that time. The spirit and letter of the proclamation being enforced by the sweeping victories of the armies of the North, climaxed by the surrender at Appomatox, thus releasing from bondage and giving a new birth to a part of a group of the human race which several housand years before had contributed to the world a glorious civilization at Thebes, a civilization surpassing all others in its day and time.

Today we view our progress of the past seventy years with a faith that we are about to enter an era which will give us the determination to achieve and acquire the things which are fundamentally essential to our further progress in the march of civilization.

The Mobile County Colored Civic league is sponsoring a special Seventieth Emancipation Anniversary program, to be held at State Street AME Zion church, on next Monday, January 1st at 2:30 P. M. and it is the duty of every thoughtful man and woman of color to be present and show respect to the occasion of our physical emancipation an epoch in the history of America and the world. Negroes in the past have been too indifferent to events of historical importance to our race, and the Civic League is urging that we shall give ourselves a "new deal" by showing a deeper appreciation and interest of matters that have been and are yet of vital importance to our existence as men and women.

The program to be rendered will be educational and will give a summary of historical importance in our connection with the history of America. Rev. E. A. Abbott, pastor of Hope Chapel A. M. E. Zion church, a scholar of Negro history, will be principal speaker of the occasion, and the program in its entirety will be such that it should instill in us a desire to go forward with greater zeal to blaze a trail of glory for our posterity.

71st Anniversary

Seventy-one years ago Abraham Lincoln President of these United States, issued the Emancipation Proclamation, and this "nation conceived in liberty and dedicated to the proposition that all men are created equal," for the first time since its birth, became in fact a nation of free men. The hideous mask of human slavery which the immortal Lincoln tore away, left its imprints which 71 years thereafter have not been eradicated.

Race prejudice, jim-crowism, peonage, lynching and disfranchisement, all by-products of human slavery, are still practised liberally in a nation "so conceived and dedicated."

It is for us American Negroes, the beneficiaries of the proclamation, to rededicate ourselves on its 71st anniversary to the great task of compelling strict adherence to the principle enunciated in the immortal document.

As Lincoln invoked divine benediction on the work of his heart, so let us likewise petition divine guidance in completing the work he started.

Thomasville, Ga., Press
January 5, 1934

Emancipation Celebration

It was our privilege and pleasure, together with Mayor W. E. Beverly, Alderman Lee Neel, and B. S. Inman and President J. M. Golden of the Chamber of Commerce, to attend the Emancipation celebration by the colored people of the city at the First A. B. Church last Monday afternoon. And we want to state here and now that we never saw or heard a better arranged and more appropriate program rendered. It was instructive, void of prejudice, diplomatic and as well rendered as any exercise we have ever witnessed. The addresses, recitations and singing were superb in each number. The principal address and its delivery by Rev. L. F. Bryan, was the work of a learned man and worthy leader of his race, and is deserving of special mention. In fact every number on the program deserves special mention which lack of space prevents.

Those taking active parts were E. J. Taylor, master of ceremonies, who presided with ability and dignity, and the wife of Rev. N. A. Perry, pianist Rev. J. H. Brown, Rev. R. N. Perry, Bertha Davis, St. Thomas Church Choir, Florrie Jefferson, Prof. W. G. Smith, Mamie Powell, Rev. F. C. Tooks, Rev. S. S. Broadnax, Rev. G. H. Kennedy and Dr. M. L. Walton and others.

On call, Mayor W. E. Beverly, delivered a splendid short address which was very interesting, inspiring, appropriate and full of good advice and encouragement. He was followed with short talks by S. W. Davis, J. M. Golden, Lee Neel and B. S. Inman.

If one would realize the wonderful advancement of the colored race in this city during the past forty years he must only attend the churches and schools here and make comparisons of conditions of what has happened during that period.

We believe we are safe in stating that no race on the face of the earth has gone forward so rapidly as has the colored race of the South. The leaders of the race are patient, but persistent in their struggle for advancement, and their strides are remarkable.

PHILADELPHIA, PA.
MORNING PUBLIC LEDGER
DEC 31 1933

NEGROES TO MARK EMANCIPATION DAY

Schools, Colleges, Churches, Fraternal Organizations Join in Observance

PROGRESS MADE IN 1933

By JOSEPH V. BAKER

Tomorrow marks the seventy-first anniversary of the signing of the Emancipation Proclamation, and throughout the country Negroes will mark the day with celebration. Schools and colleges, churches and fraternal organizations will join in the nation-wide observance.

In Philadelphia, the Rev. Dr. A. Clayton Powell, minister of the Abyssinia Baptist Church, New York, and one of the group's foremost pulpiteers, will speak at a meeting in the Union Baptist Church, Fitzwater Street west of Eighteenth. The Rev. Dr. R. J. Langston, pastor of Zion Church, will speak at the thirtieth annual celebration of Holy Trinity Church, at Eighteenth and Bainbridge Streets.

Lynching Strongly Fought

In race relations, despite the spasmodic increase in lynchings, the year marked the strongest fight in more than ten years against that evil.

The Interracial Committee of Friends established a precedent also in sponsoring a Race Relations Institute at Swarthmore College, with both an interracial faculty and student body.

The year also brought a finer appreciation of Negro talent in the realm of the theatre and music. "Green Pastures," the play with an all-Negro cast, continued with a tour of the South; the Tuskegee Choir sang for weeks in Radio City; Hall Johnson took "Run, Little Chillun" to Broadway; Ethel Waters and the Mills Brothers received radio contracts; Paul Robeson was starred in the traditional "Emperor Jones" and Marian Anderson, Philadelphia contralto, was booked for a six months' tour of Europe.

Four Colleges Merged

Education went forward with the merging of four colleges in Atlanta into Greater Atlanta University, which is headed by Dr. John Hope; the completion of Dilliard University, under the direction of Will W. Alexander; the addition of three new buildings, costing more than a million dollars, at Tuskegee Institute, and the admission of Prof. Ben N. Azikiwe, of Lincoln University, as a member of the Royal Anthropological Society.

This progress was equaled in politics, in which field the group established a precedent by holding more major Federal positions than in any other year in the last twenty-five years. These included the appointment of Robert L. Vann, Pittsburgh, as special assistant to the Attorney General; the selection of Eugene Kinckle Jones as Adviser in Negro Affairs in the Department of Commerce, with a staff of seven experts, and the naming of Dr. Ambrose Caliver to the Commerce Department; Dr. Robert Weaver, Labor, and Dr. L. Hunt, as Regional Director of AAA farming projects among Negroes in the South.

In Philadelphia entirely new faces came to the fore in the November election upset, and for the first time in fifty years a predominantly Negro ward, the Thirtieth, was lost by Republicans. Dr. J. Max Barber supplanted John C. Asbury as foremost politician, and Magistrate Edward W. Henry led the entire group of Magistrate candidates in the balloting.

Suffolk County Sunday
Bay Shore, N.Y.
DEC 31 1933

Suffolk Negroes To Mark Emancipation On New Year's Day

Large Service Planned with Many Speakers Scheduled to Discuss the Problems Faced

Negro citizens of Suffolk county will unite on New Year's Day in observing the sixty-ninth anniversary of the Emancipation Proclamation issued by President Lincoln. The observance will be held in the Good Will A. M. E. Zion Church at Riverhead, the Rev. M. L. Harvey, D. D., pastor, officiating. The service, under the auspices of a Citizens' Committee, will begin at 8 o'clock in the evening.

The Emancipation Proclamation will be read by Miss Octavia Harris. Some of Suffolk's leading colored residents will discuss problems confronting the race today, and the gathering promises to be both important and interesting. Political as well as fraternal organizations will unite on the occasion. Charles Bunn will head a delegation from the Southampton Republican Club; the Rev. H. D. Stanley will represent the Lincoln Republican Club.

Others who will attend with local groups, and who will take an active part in the meeting, are the Rev. S. P. Henderson, the Rev. Edward Green, the Rev. R. F. Pile, the Rev. W. H. Green, the Rev. W. H. Turner and Reuben Green. Music will be furnished by the various Negro quartets of the county.

The Rev. M. L. Harvey will speak on the subject: "Have We Made Any History for Ourselves?"

The following are serving on the Citizens' Committee: Burton L. Woodson, James Phillipens, Fletcher Booker, Walter Harris, Jessie Shelton, Robert Murray, Edward Bess, Irving Logan, Harvey Jones, Samuel White, George Turner, William Taylor, James Hall, Dennis Gast, Alvor Bass, Arthur Miles, R. Brackett, Harry Nelson, Hughie Callaway, Frank Bess, Albert Titus and J. Terry.

Emancipation Celebrations-1933

MIDDLE GEORGIA NEGROES PLAN BIG CELEBRATION IN THOMASTON

Emancipation Day Festivities to Be Held Monday; Only Event of Kind

By W. J. DAVIS

THOMASTON, Ga., May 27 (AP)—Monday will be 'mancipation day for a few thousand Negroes of this middle Georgia section.

So far as is known here, Thomaston is the only town in the United States where the whole community is given over exclusively to the colored race for a day for celebration of its freedom.

Just why Georgia Negroes choose May 29 is somewhat a mystery, for history records that President Abraham Lincoln issued his emancipation proclamation Sept. 22, 1862, and decreed it should go into effect the following Jan. 1.

Few Ex-Slaves Left

However, every year since 1876, Thomaston has been the scene of 'mancipation day for the Negroes hereabouts and the custom has gradually adapted itself to changing conditions. Few ex-slaves remain now to lend realism to the festivities, but the younger generations look forward from year to year to the celebration and save their money for one gorgeous time.

A few weeks before the celebration, cooks, maids and washer-women throughout this section begin approaching their employers for gifts of dresses, hats and other wearing apparel, always with the explanation "we got to 'mancipate 'for long, now."

White families in Upson county and in Thomaston prepare to do without servants that day; farmers must get along without help in the fields, and little white boys in Thomaston must be content to remain indoors or in their own yards, for the Negro citizenry takes charge of the streets and sidewalks.

Big Day for Trading

Merchants do a land-office business—crackers, cheese, sardines, tobacco, soft drinks and frozen pies, and bedroom slippers being the chief articles of sale. The reason for the last item is because most of the women in the crowd come to town in new shoes and long before the day is spent, cramped toes complain so loudly that the patent leathers must be discarded for the more flexible felts.

White youths of the Huck Finn age in Thomaston have learned that pink lemonade is still an attraction, and count on this day for making money selling it from stands constructed in every available spot, from down town to the "fair grounds" at "New London" where the exercises are held.

Rival Celebrations

In recent years, the celebrants have been divided, one holding their programs at New London and the other at "Lincoln park." Feeling between the groups is harmonious, however, and gay parties taxi between the two strongholds constantly, during the day of festivity.

The colorful and gaudily dressed throngs of the olden days have given way to more subdued hues; gaily printed calicoes and ginghams are supplanted by more sedate silks and chiffons and black satins—but not entirely. Pigtails are giving way to finger waves and honest sweat is absorbed by pink powder, but the spirit of gaiety and revelry of "the 29th" is the same as it

Atlanta, Ga. Constitution
May 29, 1933

Mid-Georgia Negroes To Celebrate 'Mancipation Day in Thomaston

By W. J. DAVIS,
Associated Press Staff Writer.

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Augusta, Ga. Herald
May 28, 1933

EMANCIPATION DAY CUSTOM WILL HOLD INTEREST OF NEGRO

City Residents Won't Have Celebration Tomorrow, But Ruralites Will

City negroes this year will not follow their country brethren in the celebration of Emancipation Day, May 29, but the old custom of celebrating the event, January 1, the real anniversary, will be continued here.

In the rural sections of Georgia, the negroes celebrate the famed Emancipation Proclamation of President Abraham Lincoln every May 29, the selection of that particular date remaining a mystery.

In other back woods sections of other states there are different dates for the celebration, and in other cities the event is marked during a regular observance of the white population of some other event.

But in Augusta the large negro population sticks to the exact date, January 1, and there are scores of parties and observances in the many churches.

Springfield Church, reputed to be the oldest all-negro church in the South, usually is the center of the Emancipation celebration in Augusta.

Many are the parties which combine the celebration of New Year's day with Emancipation day here, but the custom clings to that particular day throughout the years. No other celebration has been allowed to obscure it.

In the back sections of Georgia where Emancipation day is observed at other and unexplained dates, there are hundreds of visitors from other sections who take advantage of the event to celebrate again.

President Lincoln issued his proclamation September 22, 1862, and it went into effect the following January 1.

The leading celebration this year will be in Thomaston Monday when the entire town will be given over to the Negro celebration, and scores of Negroes in Augusta are planning to make the trip to join in the jubilee.

Thomaston, Ga., May 23 (AP)—Monday will be 'mancipation day for a few thousand Negroes of this middle Georgia section.

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Knoxville, Tenn., News-Sentinel
August 2, 1933

NEGROES PLAN BIG DAY NEXT TUESDAY

Will Celebrate Emancipation and New Hospital Unit.

East Tennessee negroes are looking forward to a big day here next Tuesday.

The Emancipation Day jubilee will be held at Chilhowee Park and will be combined with Hospital Day, to celebrate the opening of the Negro Unit of General Hospital.

A parade, consisting of clubs, lodges, doctors, nurses and others who participated in the drive held for the unit, will start at the Presnell Building, 503 East Vine Avenue, and will go up Vine to Gay Street and out to the park. It will be led by negro bands.

Field events will be held at the park and there will be boxing and dancing. Jimmy Edwards' orchestra will play. Mayor O'Connor is to proclaim a half holiday for negroes and special fares are being made for the day.

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The colorful and gaudily dressed throngs of the olden days have given way to more subdued hues; gaily printed calicoes and ginghams are supplanted by more sedate silks and chiffons and black satins—but not entirely. Pigtails are giving way to finger waves and honest sweat is absorbed by pink powder, but the spirit of gaiety and revelry of "the 29th" is the same as it was in '76."

EDITORIAL

EMANCIPATION CELEBRATION

Boston Chronicle

The first of August this year is being observed as the Centenary of the Emancipation of slaves in the British West Indies. Actually this action is not exactly letter perfect. On the 14th day of May 1833, Lord Stanley, Minister of the Colonies introduced into the House of Commons his bill for the Emancipation of slaves in the British West Indies.

Boston, Mass.

The twelfth section of the bill read: "Be it enacted that all and every person who, on the first of August 1834, shall be holden in slavery within any British colony * * * shall upon and from and after the said first August, 1834, became and be to all intents and purposes free * * * and that the children thereafter born, and the offspring of such children, shall in like manner be free * * * and after the first August 1834 slavery shall be and is hereby utterly and forever abolished and declared unlawful throughout the British colonies, plantations and possessions abroad.

The bill was wildly debated and the apprenticeship system was tacked in. This provided an interim of six years from 1834 during which time the freemen would serve as apprentices to a trade and in part repay their masters for their loss, this too in addition to an indemnity received from the government.

The white planters in the West Indies criticized the measure with varying degrees of displeasure but the British Parliament was adamant. Now began and abuse of their privilege by the planters, especially in Jamaica, so much so that the Negroes who knew their rights, complained to the magistrates. The oppressive attitude of the planters came to the attention of the British Parliament, and it decided to terminate the apprenticeship system and to grant absolute emancipation on August 1, 1838.

A contemporary of that period in describing Emancipation Day in 1834, said: "The first of August came on a Friday. The day was like a Sabbath. Work had ceased. The planters went to the churches, shook the hand of their former slaves and exchanged the most hearty good wishes. *There was not a single dance known of, either day or night, nor so much as a fiddle played.*

"On the next Monday mornng every Negro on every plantation was at work. In some places they wanted to see their old master to know what bargain he would make."

Centenary celebrations of the West Indies Emanicipation are now in order until 1938.

Knoxville, Tenn., News-Sentinel
August 6, 1933

EMANCIPATION DAY IS PLANNED

Negroes To Celebrate at Park Tuesday; Honor Opening of Hospital Unit.

East Tennessee negroes observe Aug. 8 because that was the date on which owners of this section freed their slaves, according to Dr. J. H. Presnell, negro physician and president of the Knoxville Medical Society.

East Tennessee slave owners were principally northerners, according to Dr. Presnell, and consisted of the Clarks around Jonesboro, the Johnsons around Johnson City and the Presnells of Washington County.

"They all set their slaves free on Aug. 8, practically five months before the Emancipation Proclamation was signed," he explained.

The former slaves were then paid wages for work from Aug. 8 to Jan. 1, when freedom legally was declared.

East Tennessee negroes will observe Tuesday, Aug. 8, at Chilhowee Park, also as a celebration of the fact that the negro unit of General Hospital will be opened the latter part of the month. Mayor O'Connor, and the Rev. D. L. Jackson, pastor of Mt. Zion Baptist Church, will speak. A parade from the Presnell Building to the park will start at 10 a. m. Following the parade the speakers will be heard.

Emancipation Celebrations-1933.

EMANCIPATION PROGRAM IS APPRECIATED

—of— Rev. J. W. Carter Thrills Audience

Dublin Enquirer 1-6-33 St. Petersburg Times

The Emancipation celebration fostered by the Inter-Denominational Alliance went over with a Bang at the First Baptist Inst. Church on Monday Jan. 2. 1933 with spice and flavor. The president of the Alliance Rev. R. A. Cromwell had little difficulty in adjusting the absence of some teachers who were on program and who was unable to appear because of unexpected school work, but all knew of their spirit and wormth for the occasion.

The Rev. John Wesely Carter graced the hour with a masterly address, and delivered to Sti Petersburg a sermon-Address that was unequal in its technique deliverance, and his earnestness in the effort was conveyed to his listerners who listened with equal attentiveness who drank to the dregs the cup that he gave, overflowing with Information, Inspiration and High Ideals. The Aufiance were loud in their praise for Dr. J. W. Carter, and the President of the Alliance Dr. R. A. Cromwell thanked the committee or their wise judgement in their selection of the wonderful speaker of the hour.

BROOKLYN, N. Y.
EAGLE
JAN 9 1933

'Emancipation Day.'

President Hoover was undoubtedly sincere in his congratulations extended to American Negroes on the 70th anniversary of the issuance of Lincoln's Emancipation Proclamation. Materially the progress of the colored people has been remarkable. Even in these times of stress a Negro beggar is a very rare sight, despite the fact that industrially the colored man is at a disadvantage, holding commonly only the more poorly paid jobs and often being the first to be let out when forces are cut.

Yet the Negroes of this country are justly dissatisfied with the failure of the "man-and-brother" idea in the politics of America, particularly in the cotton States. They have a right to regard President Hoover's party as ungrateful. At any time when Republicans controlled Congress and held the Presidency virtual disfranchisement in any State could have been punished by reducing representation under constitutional provisions. This was never done. And even suggested anti-lynching legislation has been thrown into the junk heap.

As for the President, analysis of election figures would prove that the Negro vote, which is cast and counted in several doubtful Northern States, did its share toward the result in November. Up to 1928 the really voteless Negroes in the cotton belt retained control of delegations to Republican national conventions. They also retained a considerable part of the Federal patronage in their own States. All this was changed when the alliance of Mr. Hoover with the Hoovercrats and the Lily Whites broke the Solid South. The Negro has become the Forgotten Man in the strategy of the Republican party. And for this change Mr. Hoover is largely responsible. That his best wishes go with the Negro need not be questioned. But his policy in wiping out the shadow of simulacrum of Afro-American political influence will surely be forgiven only when it is no longer remembered.

NEW YORK TIMES
JAN 3 1933

HOOVER LAUDS NEGRO ON EMANCIPATION DAY

Message Read at Meeting Here Congratulates Race on Seventy Years of Freedom.

A telegram of congratulation from President Hoover addressed to Negroes meeting to observe the seventieth anniversary of the Emancipation Proclamation was read yesterday at St. Mark's Methodist Episcopal Church, 137th Street and Edgecombe Avenue. The President's message was as follows:

The seventy years since the Emancipation Proclamation of the Negro race have witnessed an astounding progress in their development in every field of business, agriculture and the professions. I heartily congratulate the colored people upon this record and I wish for them steady advance in their future well-being and happiness.

Speakers at the meeting included Cleveland G. Allen, chairman; Arthur A. Schomberg, librarian of the 135th Street Branch of the New York Public Library; U. S. Poston, Major Chauncey M. Hooper, Mrs. Laura B. Prisk, Lincoln Memorial Sabbath founder, and Philip Marangella, Bahai leader.

The economic, social, educational and political emancipation of the Negro was urged by Harlem community leaders at another meeting celebrating the anniversary at the Salem Methodist Episcopal Church, 129th Street and Seventh Avenue.

Means of achieving this "second" emancipation were outlined by Rev. A. Clayton Powell, assistant pastor, Abyssinian Baptist Church, 138th Street and Seventh Avenue, before a gathering of 500 Negro citizens. Resolutions addressed to public officials deprecating the discrimination against Negroes regarding their employment and exercise of franchise based on the deliberations of a community committee headed by W. H. Davis, were adopted.

Mr. Powell enumerated the reforms necessary to free the Negro from his present bondage as equal economic opportunity, advanced educational facilities, good community conditions, fair political representation, equality in court and recognition of his general efficiency.

Resolutions addressed to President Hoover and President-elect Roosevelt condemned "lynching, economic slavery in the form of discrimination in employment on purely racial lines," and recommended the enforcement of the Fourteenth and Fifteenth Constitutional Amendments. The Governor and Legislature of the State and the Mayor and Aldermen of this city were petitioned to prevent public utility companies from racial employment discrimination, to investigate Harlem Hospital conditions, obtain proportionate judiciary representation and realign Congressional and State Senatorial district boundaries in the Harlem portion of New York County

PHILADELPHIA, PA.
MORNING PUBLIC LEDGER
JAN 1 1933

NEGROES TO MARK EMANCIPATION DAY

Group Here Will Celebrate 70th Anniversary Today and Tomorrow

RACE RELATIONS IMPROVE

By JOSEPH V. BAKER

As organizations in Philadelphia and throughout the country celebrate the beginning of the seventieth year of American Negro emancipation today and tomorrow, foremost among the facts pointed out will be that 1932 was a banner year as far as progress in race relations in the United States is concerned.

In no one year over this period have been chronicled so many incidents which more clearly indexed the growth of a better understanding between the Nation's two major races. Much of this happened in the more liberal North, but of most worth have been the recent upward trends in the South.

A report issued by the National Association for the Advancement of Colored People shows that the total of eleven lynchings for the year is a decrease of three under last year's number, and a decided drop from the total registered in 1892 when thirty-three States recorded at least one lynching each.

White Women War on Lynching

More phenomenal than the drop in the number of yearly lynchings, however, was the creation of an organization composed of Southern white women, which has for its object "a lynchless South" during 1933.

In the matter of court justice, which has long been a sore thumb, much of the "spasmodic and uncertain" was missing, according to a report of the Southern Commission on Interracial Co-operation. Two outstanding Supreme Court rulings had much to do with the shaping of this trend.

These were the Texas primary case and the Scottsboro verdict.

The year 1932 found 2,289,000 Negro children in the public schools of the country as compared with 571,000 in 1877, upward of 25,000 Negro college students and a recorded decrease in the group's mass illiteracy from 70 per cent in 1880 to less than 20 per cent.

During the legislative sessions in 1932 a marked increase in State appropriations for Negro education in the South was recorded. In Florida $283,000 was appropriated for the State Agricultural and Mechanical College, as compared with $60,000 in 1921. Virginia State College received $253,000, an increase of $199,000 over its 1922 appropriation, and Georgia State College received $143,000, an increase of $125,500 over its 1921 allowance.

In Philadelphia, the Armstrong Association's Industrial Research secretary is in the midst of compiling an honor roll of organizations and individuals who have been most instrumental in the progress of race relations in the field of economics.

Praise for Firms Here

Several corporations, included among which are the Philadelphia Electric Company and the Horn & Hardart Baking Company, have been cited by the secretary for having retained a majority of their Negro workers while some other firms dismissed them.

A survey of the seventy years would show that Roland Hayes, Harry T. Burleigh, Paul Robeson, Marian Anderson and J. Rosamond Johnson have received recognition in music; Countee Cullen, Langston Hughes, Jessie Fauset and Rudolph Fisher, in literature; Charles Gilpin, Richard Harrison, Bert Williams and Florence Mills on the stage.

In medicine, Dr. D. H. Williams became the first to successfully operate on the human heart, and the work of 5000 of his fellow physicians has reduced the Negro death rate markedly during the last decade.

As remarkable as these figures may seem it is not to be thought that Negroes have been able to bring these trends about alone. Much praise is due to whites who have given millions of dollars to Negro education, and still others who have given of both time and money. Morefield Storey, Julius Rosenwald, Mary White Ovington, Will W. Alexander, John Hayes Holmes and the Spingarns have merely been figures in a great group of whites who have done much.

TIMES
Tappahannock-Va.
APR 6 1933

CELEBRATION OF EMANCIPATION PROCLAMATION

The Negroes of Essex County met in Tappahannock Monday in their 56th annual celebration which removed them from a state of slavery. Yes, they were all here.

It seems fitting that something of the progress made by the race should at this time be said.

The Negro race constitutes approximately one-twelfth of the population of the United States and one-third of the population of the South, where they reside principally. They are as a rule law abiding and patriotic.

Despite many handicaps the Negroes of the United States are making steady progress in wealth and education. The percentage of illiteracy decreased from about 80 per cent in 1870 to about 30 per cent in 1925 (the latest available record) and should be placed at a much lower figure of percentage at this writing. They make up today about 47 per cent of the people engaged in agriculture in the Southern States and 25 per cent of the Negro farmers own their land. In several lines of commercial business, especially retail trade the Negro is becoming increasingly successful.

The patriotism of the colored population of the United States and their worth as soldiers was amply demonstrated in the American Expeditionary Forces in France during the World War. Elaborate propaganda inspired by Germany to incite the Negroes of the United States to rebellion proved futile.

During more recent years the Russian Soviet threatened to spread their Bolshevistic teachings to America through the colored people of the United States. This, too, was doomed to failure.

The Renaissance

The celebration of Emancipation Week marks the renaissance period in the history of the Negroes of Richmond, if the people will heed the stirring calls to duty thundered by eminent speakers during the past week. The outstanding feature was the unanimity with which all shades of opinion among Negroes joined to impress the burning truth upon their fellow race men and women that the ballot is the first requisite towards waging a militant and sustained warfare for the recognition of their rights and immunities as American citizens.

There is no middle ground or compromise

Richmond, Va.
4-15-33

Distranchisement and all of its by-products, Jim Crowism, segregation, discrimination and exploitation must be fought relentlessly on every front.

Negroes should sternly resolve:

"CARTHAGO DELANDA EST."

If the white people of Richmond are as friendly, justice-loving and patriotic as are its Negro citizens, they will support and join this crusade for justice an dright. Is the renaissance period about to dawn? The number of Negroes who will have paid their poll taxes for 1930, 1931 and 1932 by May 6, 1933, will determine.

Richmond, Va. News-Leader
April 4, 1933

PLAN OBSERVANCE OF EMANCIPATION

Negroes to Hold Series of Mass-Meetings, With Prominent Speakers.

Armond W. Scott, of Norfolk, Negro lawyer who was mentioned for a judgeship under the Roosevelt administration, will be the speaker at the first of a series of Negro mass-meetings to be held here tonight in the Sixth Mount Zion Baptist church in celebration of Emancipation Week. The meeting tonight will take place at 8 o'clock. Dr. A. W. Brown is pastor of the church.

James T. Carter, local attorney and president of the Southern Aid Society of Virginia, will introduce the speaker and Dr. Leon A. Reid will preside ver the meeting.

The observance of the week started last ni ht with group meetings in different sections of the city. An address, prepared by the emancipation committee, composed of about 100 prominent Negroes, was read in each of the meetings and civic committees, were appointed to work within the group.

Other meetings to be held this week include one on Thursday night at Fourth Baptist church, at which Oscar DePriest, congressman, will be the speaker, one at First Baptist church, South Richmond, on Friday, with P. B. Young, editor of the Norfolk Journal and Guide, as speaker.

A city-wide meeting in the city auditorium Sunday at 4 o'clock will bring the first week of the campaign to a close. J. Finley Wilson, grand exalted ruler of the Negro Elks; Perry W. Howard, Republican national committeeman from Mississippi, and Judge William C. Hueston, former assistant solicitor of the postoffice department, will address the final meeting.

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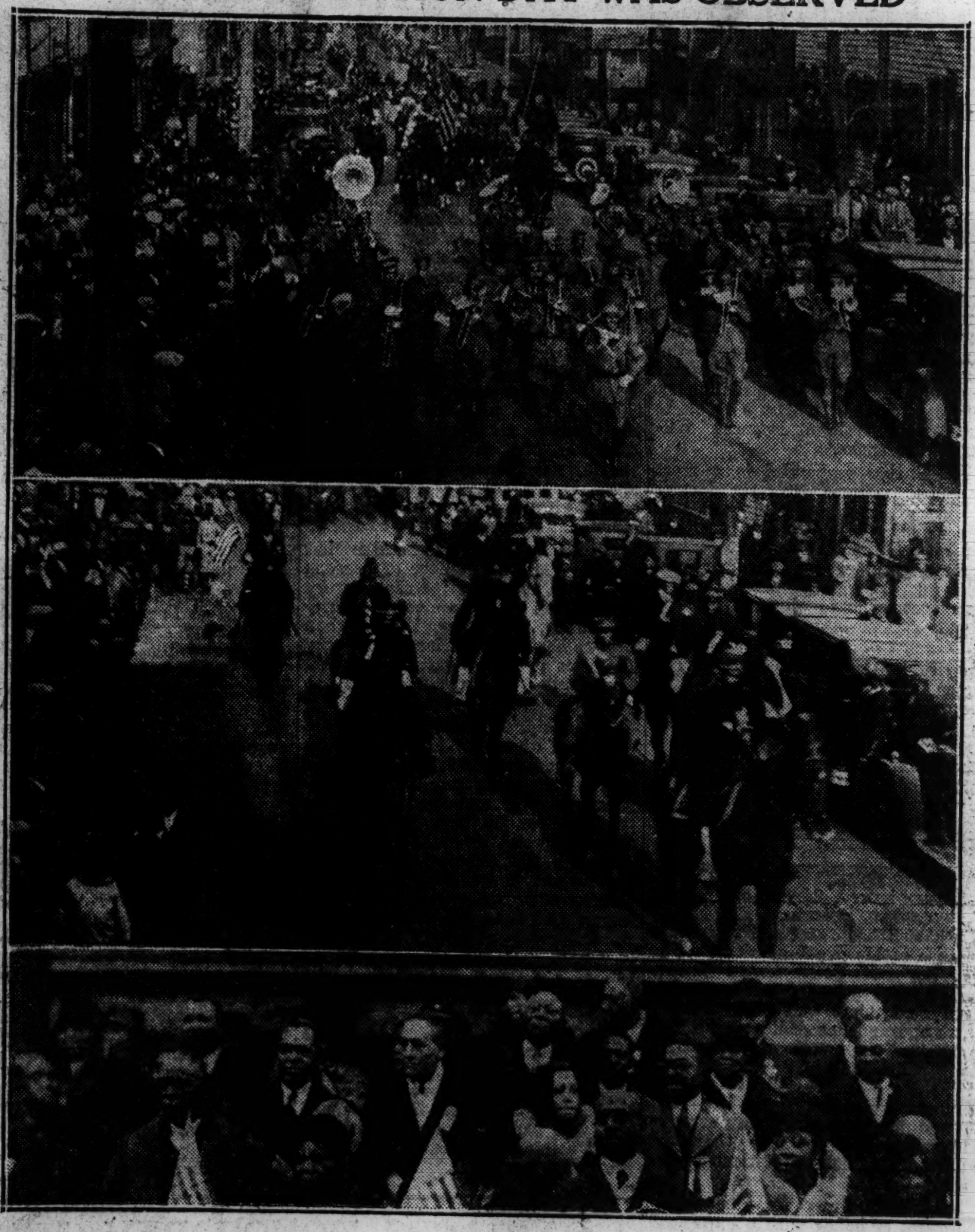
The patriotism of the colored population of the United States and their worth as soldiers was amply demonstrated in the American Expeditionary Forces in France during the World War. Elaborate propaganda inspired by Germany to incite the Negroes of the United States to rebellion proved futile.

During more recent years the Russian Soviet threatened to spread their Bolshevistic teachings to America through the colored people of the United States. This, too, was doomed to failure.

Emancipation Celebrations - 1933.

AS EMANCIPATION DAY WAS OBSERVED



Colored citizens of Norfolk were enthusiastic in celebrating the 70th anniversary of the American Negro from slavery as the above photos show. In the top picture is shown the Excelsior Brass and Reed Band, one of the principal units in the Emancipation Day parade. Captain George W. Williams, chief marshal, with his assistant, George W. Davis and aides, is shown in the middle photo. The reviewing stand, from which officials of the Norfolk Emancipation Association and prominent citizens viewed the procession, is shown in the bottom photo. The Rev. Richard H. Bowling, who delivered the Emancipation address at First Baptist Church at eight o'clock: David Alston, president of the Norfolk Emancipation Association, and Aldustus Eure, newly-elected president of the Sons of Norfolk, can be seen in the stand. The observance for the entire day was sponsored by the Norfolk Emancipation Association. (Story on Page 2)

Emancipation Celebrants Forget Men Who Had Much To Do With Freeing Slaves

Noted Minister Says Lincoln Gets Too Much Credit, Having Been Forced Into Issuing His Proclamation By Others

By GEORGE F. BRAGG, JR.

Lincoln's "Emancipation Proclamation" did not, legally, effect the emancipation of one single slave but it did afford the opportunity for approximately two hundred thousand Negro men to enter the army.

Norfolk, Va.

Surely, credit for saving the Union pertains to the black man. Without his entrance in large numbers, the Confederates would have won the day. In saving the Union, the Negro won not only his freedom, but every right that pertained to man. It was the 13th Amendment which, legally, abolished slavery.

While we ordinarily give so much credit to Lincoln, it is a little strange that the three Union Generals, who had much to do in forcing Lincoln to issue the "Emancipation Proclamation," are almost wholly forgotten. These men were Generals Benjamin Butler, David Hunter, and J. W. Phelps.

Refused High Rank

General Phelps was so determined that he resigned his commission as a Brigadier General and repaired to his Vermont farm. Less than sixty days afterwards, when Lincoln had been converted to the idea of issuing the "emancipation" proclamation, he offered General Phelps a Major Generalship, but General Phelps would not accept it unless the President dated it back in July thus endorsing his position at that time.

Although the quotation is somewhat lengthy, I crave its publication, for it is illuminating on a subject which should be full of interest to the colored race. In one of General Phelps' letters, written from New Orleans, June, 1862, he says:

"They are of that four millions of colored subjects who have no king or chief, nor in fact any government that secures to them the simplest natural rights. They can not even be entered into treaty stipulations with, and deported to the East, as our Indian tribes have been to the West. They have no right to the mediation of a justice of the peace or jury between them and chains and lashes. They have no right to wages for their labor; no right to the Sabbath; no right to the institution of marriage; no right to letters or self-defense.

Slave Owners Blamed

"A small class of owners, rendered unfeeling, and even unconscious and unreflecting by habit, and a large part of them ignorant and vicious, stand between them and their government, destroying its sovereignty. This government has not the power even to regulate the number of lashes that its subjects may receive. It cannot say they shall receive thirty nine instead of forty. To a large and growing class of its subjects it can secure neither justice, moderation, nor the advantages of the Christian religion; and if it cannot protect all its subjects it can protect none, Black or White.

"Many of the slaves here have been sold away from the Border States as a punishment, being too refractory to be dealt with there in the face of the civilization of the North. They came here with the knowledge of the Christian religion with its germs planted and expanding as it were, in the dark, rich soil of their African nature, with feelings of relationship with the families from which they came, and with a sense of unmerited banishment as culprits, all which tends to bring upon them a greater severity of treatment and a corresponding disinclination 'to receive punishment.'

Superior Beings

"They are far superior beings to their ancestors, who were brought from Africa generations ago, and who occasionally rebelled against comparatively less severe punishment than is inflicted now. While rising in the scale of Christian beings, their treatment is being rendered more severe than ever. The whip, the chains, the stocks, and the imprisonment are no mere fancies here; they are used to any extent to which the imagination of civilized man may reach.

"Many of them are as intelligent as their masters, and far more moral, for while the slave appeals to the moral law, as his vindication, cling to it as to the very horns of the altar of his safety and his hope, this is his condition for himself; and it is this master seldom hesitates to wreak his vengeance when it comes."

"The slave, it is true, bears no resentment; he asks for no punishment for his master; he simply claims

REPRESENTATIVE AUDIENCE WITNESSES EMANCIPATION CELEBRATION PROGRAM

A large and appreciative audience filled the comfortable Mount Zion Baptist church auditorium on Monday evening to witness the exercises celebrating the issuance of the emancipation proclamation.

The program that was arranged under the direction of the local Ministers Interdenominational Alliance aroused more widespread interest than has been manifested in years on the part of the Negro racial group.

Rev. J. C. Brower, popular pastor of the Vine Avenue M. E. church presided as master of ceremonies. The Emancipation Proclamation was read by Miss Alfreda Delaney and following musical selections, Rev. Brower introduced Rev. S. H. Marion, pastor of the Logan Temple church who delivered the principal address.

Attorney Webster L. Porter, editor of the East Tennessee News, represented the laymen of the city on the program and after lauding the co-operative spirit of the ministers the attorney offered a motion that a permanent organization be perfected and a committee on resolutions be named to present suitable resolutions to the organization at some later date. The motion was adopted and Rev. Brower named a committee composed of Prof. Thos. R. Davis, Mrs. J. G. Beck, Dr. W. F. Flack, Rev. E. M. Seymour and W. M. Goodman.

Rev. Gough and Dr. W. M. Lyons presiding elder of the Knoxville A. M. E. Zion district offered the prayers on the program.

EMANCIPATION SERVICE HELD AT BIG BETHEL

Celebration of the signing of the emancipation was held in Big Bethel A. M. E. church Monday afternoon with the Rev. B. R. Holmes, president of Holmes Institute, the Rev. Summe[illegible] pastor of Big Bethel, and Bishop [illegible] Fountain making the principal addresses.

"Educated colored people should not segregate themselves from the other class of people simply because they have not had the same training. Character and merit should be the standard," President Holmes said in his address. Other speakers pointed out that the negro race had made more progress in the south than anywhere else. The Glee Club of Holmes Institute and the Big Bethel choir furnished music.

NEGROES TO OBSERVE EMANCIPATION RITES

Emancipation exercises held by the Atlanta branch of the National Association of Colored People will be held at 5 o'clock this afternoon in Sisters' chapel of Spelman College with Dr. Willis J. King, president of Gammon Theological Seminary, delivering the principal address. Dr. M. S. Davage, president of Clark University, will introduce the speaker.

A membership and financial appeal will be made by the Rev. J. Raymond Henderson, pastor of Greater Wheat Street Baptist church, during the program, which will include the chairman of the Woman's Auxiliary of the N. A. A. C. P. Special music will be given and the public is invited to attend.

Atlanta, Ga., Georgian
Sunday, January 1, 1933

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Atlanta, Ga., Georgian
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N. A. A. C. P. Observes Emancipation Day

Annual emancipation exercises of the Atlanta branch of the National Association for the Advancement of Colored People will be held Sunday at 5 o'clock in the Sisters' Chapel of Spelman College. Dr. Willis J. King, president of Gammon Theological Seminary, will be the principal speaker and will be introduced by Dr. M. S. Davage, president of Clark University.

Atlanta, Ga., Journal
Sunday, January 1, 1933

Emancipation Event Will Be Held Sunday

The annual emancipation exercises, which are held each year under the auspices of the National Association for the Advancement of Colored People, will be held Sunday afternoon, at 5 o'clock, at Sisters' Chapel at Spelman College. Dr. Willis J. King, president of Gammon Theological Seminary, will be the principal speaker. He will be introduced by Dr. M. S. Savage, president of Clark University.

The membership and financial appeal will be made by Rev. J. Raymond Henderson, pastor of the Greater Wheat Street Baptist Church, and the chairman of the Woman's Auxiliary of the N. A. A. C. P. and the Junior Branch chairman will also be on the program. Special music has been arranged for the program and the public is cordially invited.

THE DAY WE CELEBRATE

Last Monday was observed as Emancipation Day. The old time loyal spirit seemed lacking, and instead of improving upon the fathers, we are rather retrograding. There are those among us who condemn criticism, constructive or otherwise, and feel that the source of such criticism is inimical. Not so in this case. No doubt, those who had charge of the celebration did their utmost to make it a success. For their sincerity commendation must be accorded, but this must not deter the assertion that the parade was not representative of our people. Instead of the very few organizations in line, there should have been the large number of years past. The stringency of the times is not a preventative of anyone parading. It was of no cost whatever to anyone getting in line, swell the crowd and showing appreciation for freedom's natal day. While this feature of the celebration is reflective upon us, the literary part was just to the contrast. The address and other parts on the program were very creditable and inspired those who were fortunate in securing even standing room in the commodious edifice.

In the future let it not be said that we are not worthy successors of the fathers. May we admonish those in charge to begin preparations months ahead. This has much to do with a successful termination. And again, promptness is a virtue. Name an hour for the parade. When that hour arrive, move off, even if there is but a small attendance. Tardiness is a reflection.

The Negro's New Emancipation

From Norfolk Ledger-Dispatch

Thousands of Norfolk's citizens, white and colored, turned out yesterday (January 2) afternoon to witness the annual and always spectacular Emancipation Day parade, commemorating President Lincoln's proclamation freeing the Negroes from slavery in specified parts of the United States.

The cheerful, hopeful demeanor of the participants in the 1933 pageant reflected a state of mind on the part of a large part of Norfolk's colored population, numbering 40,000 that is characteristic of that element of its citizenry.

Norfolk, Va.

Negro leaders of church, civic, and professional life in the recent Presidential campaign proclaimed a new emancipation, when they declared that the vote of the race should no longer be considered a chattel of one political party. It was not that the Negro had tangible evidence of more recognition or consideration from the Democrats than he had had from the Republicans in the seventy years that have elapsed since President Lincoln took what was then considered a radical step to break the Confederacy in the War Between the States. No pledges were made by the Democratic National Convention nor by its candidate for President, though the Republican Convention at Chicago had reiterated its time-worn platform plank asserting its undying friendship for the colored man.

How the Negro vote, estimated at around 3,000,000, divided in the election on November 8 cannot be guaged with accuracy, but the returns from wards in great cities like New York, Pittsburgh, Chicago, St. Louis, and in Ohio, where the colored men and women have qualified in large numbers, would indicate they supported Governor Roosevelt and Democratic nominees for Congress in larger numbers than ever before. In Norfolk, P. B. Young, editor of the Journal and Guide, and a leader in the political independence move for the Negro, estimates that from 30 to 40 per cent of the race supported the Democratic ticket, as compared with a negligible vote for that party in the past.

Political independence is bound to help any race or group, and the new emancipation of the American Negro should increase his self-respect and make him a better citizen of a better country.

Emancipation Celebrations - 1933

EMANCIPATION CELEBRATION

There is positively no significance attached to the observance of August 8th, by Negroes as the date freedom was granted a certain group of slaves in East Tennessee. The same situation prevails in that connection as is true concerning activities of Negroes in other matters. There is just a tendency on the part of some few to establish a faction that will enable some certain individual to assume the role of leader. No reference is made in any Negro history or record of events in the life of the Negro racial group that will set apart the August date as one on which Negroes received their freedom. Old settlers of East Tennessee explain the celebration that is confined almost entirely to this section, as growing out of the promotion of an excursion from Greeneville, Tennessee to Knoxville on August 8th, many years ago, at which time slaves on the farm of Andrew Johnson for the most part, made up the passenger list. The financial returns from the affair encouraged the promoters to stage yearly excursions and the celebration continued until it brought about demands of farm hands and servants for a holiday that they might have a big time on the excursion trip.

January 1st of each year is the only date recognized by the Negro racial group of the nation as being right and proper for the observance of the issuance of the Emancipation Proclamation. Statements issued giving sanction to the eighth of August date simply serves to confuse the matter and leave the populace in doubt as to which is the proper date for the celebration, if the event should be considered worthy of a celebration at all. There is some doubt in the minds of many thoughtful Negroes as to whether the event should be celebrated.

Knoxville, Tenn., Journal
August 5, 1933

NEGROES PLAN FOR BIG EVENT

Emancipation Day Crowd to Hear Mayor O'Connor.

Following an Emancipation Day parade Aug. 8 several thousand Negroes will assemble at Chilhowee park where Mayor John T. O'Connor will deliver an address.

Mayor O'Connor's address will be in connection with the opening of the Negro unit of General hospital. The Rev. D. L. Jackson, pastor of Mt. Zion Baptist church, Negro, also will speak.

City Manager Bass and other officials have announced the Negro unit at the hospital will be opened on August 8. Dr. J. H. Presnell, president of the Negro medical society, and other leading Negro citizens, have decided to make the celebration a notable event in Knoxville.

A parade of Negro citizens will be formed at 10 a. m. at the Presnell building, Vine avenue. It will move to Gay street and thence to General hospital, where Negroes will be permitted to inspect the new unit. After the reception at the hospital the parade will move to Chilhowee park.

Emancipation Day Picnic Draws 3,000 in Wichita

WICHITA, Kas. — Emancipation day here was celebrated with a monster picnic at McKinley park at which over 3,000 persons of both races attended.

The day was devoted to games of various sorts, with athletic events for which keen interest the big crowd interested until twilight at which time free barbecue sandwiches were passed out. This was made possible by donations of local merchants and citizens.

A speaking program was held at night on which many local notables appeared.

Dr. C. R. Price served as master of ceremonies, Mayor Charles Lawrence brought greetings from the city, Attorney John Boyer read a message from Governor Alf Landon, and Capt. S. W. Jones spoke on Emancipation day. Also O. W. Helsel made a brief address as did Attorney A. P. Woodard and "Uncle" Ben Lloyd.

At the close of the program prizes were awarded to the winners of the athletic events.

The committee in charge was: B. F. Johnson, chairman; Attorney F. C. Helm, C. J. Perry, D. Hyde, James B. Johnston and S. M. Jones, manager.

Greeneville, Tenn. News-Bulletin

Colored Population Celebrates Tuesday

The colored population will celebrate Emancipation Day next Tuesday, August 8, as usual. Local colored organizations are arranging for picnics and celebrations of various kinds, while many will go to Knoxville and other points to spend the day.

Greeneville was the center of these celebrations many years ago, and special trains were run from several East Tennessee points to Old Liberty, just East of Greeneville. This was in the day of Samuel Johnson and several other prominent colored citizens who were well known thruout the entire section. The mention of "Liberty" will revive old memories among our older citizens who always gave assistance to these Emancipation Day celebrations.

Knoxville, Tenn., Journal
August 9, 1933

EMANCIPATION DAY OBSERVED

Parade, Address by Mayor Head Program.

Preceded by a big parade in which hundreds of leading Negro citizens of Knoxville and East Tennessee participated, Emancipation Day exercises were held Tuesday at Chilhowee park.

Mayor John T. O'Connor delivered the principal address, in which reference was made to the progress of the Negro race. The mayor was introduced by Dr. H. M. Green. Dr. J. H. Presnell, who had been active in planning for the celebration, also spoke.

The exercises, scheduled to open at 1 p. m., were postponed until 4 p. m. to allow hundreds to attend the funeral of Dr. W. R. Settle, Negro physician.

Dr. Presnell estimated that 8,000 Negroes attended the celebration. The parade moved from East Vine avenue at 11 a. m. to General Hospital, where the grounds and outside of the Negro unit of the hospital were viewed.

A dance was given after the program and was scheduled to conclude the celebration today at 1 a. m.

Dr. Presnell, president of the Negro Medical society of Knoxville, said the Negroes had been assured that the new unit to the hospital will be open for patients early in September. Dedicatory exercises will be held and many notable visitors representing the Negro race will participate.

ANOTHER EMANCIPATION DAY

"M. H." addressing a question to Frederic Haskin, director of the Knoxville Journal's Information Bureau, at the city of Washington, asks, "Why is Emancipation Day celebrated in June when the Proclamation was made in January?" Whereupon Mr. Haskin properly outlines the date in his answer:

> **The date of the proclamation setting free the slaves in the territories of the United States was June 19, 1862, while the general Emancipation Proclamation which freed the slaves in all rebellious states, was dated January 1, 1863. Because of the fact that June is a better time to celebrate than January, the former date is usually observed.**

Thus dear reader, you have another date that even the descendants of emancipated slaves did not know of as being celebrated. The June date had not been listed even by those celebrants who persist in observing August 8th.

Knoxville, Tenn., Journal
August 8, 1933

NEGROES HOLD PARADE TODAY

Special Exercises Mark Emancipation Day.

Emancipation Day exercises will be held by Negroes of Knoxville today. The program will start at 10 a. m. with a parade that will move from in front of the Presnell building, East Vine avenue.

The procession will move to Knoxville General hospital, where the grounds and outside of the Negro unit to the hospital will be viewed. After a short time on the hospital grounds the parade will continue to Chilhowee park for day and night exercises

Mayor John T. O'Connor will deliver an address. The Rev. D. L. Jackson, pastor of Mt. Zion Baptist church, also will speak. Dr. J. H. Presnell, president of Knoxville Negro Medical society, and other prominent Negroes, will participate in the program.

Dancing at Chilhowee park will continue to 1 a. m. Several hundred Negroes from East Tennessee towns are expected to arrive for the big celebration.

WICHITA, KANS.
EVE. EAGLE
AUG 3

CELEBRATE OVER BEING SET FREE

Negroes of Wichita Plan Big Time Tomorrow

Colored people of Wichita will gather tomorrow at McKinley park for one of the biggest celebrations that has ever been staged here in honor of the Fourth of August, Emancipation Day, when the negroes were declared free. The celebration, which will begin at 1 p. m. and last until late in the evening, promises to be one of the biggest fetes ever staged by the colored people of Kansas.

Athletic games, a golf tournament, tennis, swimming and baseball, will be the main features of the afternoon program. It is planned that those not taking part in organized games will run races and be given a chance to participate in miscellaneous sports.

For the convenience of patrons, the Wichita Transportation company has arranged a schedule whereby the Thirteenth street bus will discharge and receive passengers at the entrance to the park on the corner of Fifteenth and Ohio. This special service will begin at 1 p. m. and continue through until 11:00 p. m. B. F. Johnson, chairman of the committee on arrangements, is in charge of the picnic and program.

The golf tournament will be the first event on the afternoon program. It will be followed with swimming, tennis and other organized games. These sports will continue until 7 p. m. when barbecue sandwiches will be served free to all who attend the celebration.

The evening program will commence promptly at 8 p. m., and will be presided over by Dr. C. R. Price, chairman of the Colored Sedgwick County Republican club, and master of ceremonies. John Boyer, president of the Young Republican club, will read a message of greeting from Governor Alf M. Landon, and Mayor Charles S. Lawrence will bring the greetings from the City of Wichita. Other speakers on the program include H. T. Sims, editor of the Negro Star; Judge O. W. Helsel, Attorney F. C. Helm, Colonel Henry Lampl, Capt. Sam W. Jones, and George Davidson.

The South End community band will furnish music for the evening program, and at the close of the meeting prizes will be awarded to winners of the contests held in the afternoon.

Oskaloosa Emancipation Program Saturday

OSKALOOSA, Kan., Sept. —This city will be the scene of a gala Emancipation Day celebration which will occur tomorrow at the baseball park, the program platform in the Courthouse park, and at Legion Hall. There will be various athletic events, including a baseball game between the Mexican Topeka team and the Oskaloosa team; there will be singing and speaking by outstanding characters; and, a dance at Legion Hall will culminate the day's celebration when Butler's Buffalo Club orchestra syncopates popular tunes for merry making crowd.

The program comittee in charge of the event consist of Wm. Jones, George J. Jones. Van Cotton and Jim Collins.

EMANCIPATION DAY

Emancipation Day, with its embodiment of history dear to every living race man, woman and child on the face of the earth, has rolled around again in Indiana.

With it has come refreshed memories of the grand happening the day represents.

Inseparably associated with this notable occasion are many blessings to be reminded of in the lives and destinies of our group in all parts of the world.

For it very fittingly commemorates, as no other occasion does, the greatest and most significant christian act ever performed upon this earth in interest of struggling mankind.

It commemorates the epoch making Emancipation Proclamation, issued by Abraham Lincoln on January 1, 1863. A sledge hammer masterpiece that resulted in the smashing the most revolting institution of persecution in history.

Involved in the proclamation was the Civil War President's most famous humaniatrian contribution to the upward march of civilization—the abolishment of slavery; freedom from the shackles of barbarous legal serfdom of millions of human beings; destruction of a system of savage bondage in the grip of which members of our group were held for centuries in spite of all advocacy to the contrary.

Apart from the infinitely more sacrificial deed performed on Calvary Cross by Jesus Christ Himself in interest of suffering humanity, this fearless act, cherished in the heart of the Great Emancipator from early childhood, will remain on imperishable record as one of the most substantially noble accomplishments in all christiandom.

For it was an unselfish demonstration effected with all the bigness of heart and loftiness of intent characteristic of the former martyr President.

And so Hoosiers have very appropriately selected September 22, the date in 1862 of the issurance of the preliminary proclamation of emancipation, on which to celebrate the significant event.

It is worthy of note, however, that the date on which colored citizens of the United States most generally observe Emancipation Day is January 1.

On other pages of this issue of The Indianapolis Recorder are many expressions of high regard for the significance of Emancipation Day by members of the group in all walks of life in this city.

That, of course, is very much as it should be.

Hoosiers, always have been and always will be appreciative of the deep meaning of Emancipation Day, the occasion which occupies its proper place in the hearts of every patriotic race man, woman and child in the United States.

That too, is a praiseworthy spirit which is very fittingly revealed in the observance of the day by members of our group everywhere.

Columbus, Ga. Enquirer-Sun
December 24, 1933

Negroes to Celebrate On New Year's Day

Negroes of Columbus will observe the 70th anniversary of the signing of the Emancipation proclamation with appropriate exercises at the William H. Spencer high school on Monday afternoon, January 1, 1934, it is announced.

A special program has been prepared for the occasion which is expected to attract a capacity audience to the high school auditorium on New Year's day afternoon. The program will consist of several interesting numbers.

Rev. Maynard H. Jackson, the endowment and alumni secretary of Morehouse college, Atlanta, will deliver the Emancipation address, it is announced. The public is invited.

Chattanooga, Tenn. Times
December 21, 1933

COLORED GROUPS AWAIT EMANCIPATION DAY FETE

Emancipation day, a yearly observance of the colored citizens of Chattanooga, will be held Jan. 1, it was announced yesterday. The Colored Ministers' Alliance, with individuals from other groups, are co-operating in the arrangements.

Services will be at the Second Baptist church, colored, at 1 o'clock in the afternoon. The Community Choral club will be in charge of the music, assisted by Howard High School Glee club and other groups of individuals. Soloists will be Helen Williams and Hazel Black. Speakers will include W. C. Robinson, Dr. L. L. Patton, W. S. Richardson, Ella H. Singleton, Prof. J. W. Davenport and the Rev. N. D. Shamborguer, pastor of Wiley Memorial Methodist Episcopal church.

Moultrie, Ga., Observer
Janaury 2, 1934

Emancipation Program Monday Is Well Attende

The Emancipation program presente yesterday at the C. M. E. Church the colored school was a success. Th program was well attended and a present expressed through their applause great appreciation. Ellis Brown, grade nine, brought long applause when he recited from memory the Emancipation Proclamation drawn by President Abraham Lincoln on January 1, 1863. Prof. Aaron Brown, Jr., Principal made the address, and the school chorus sang several musical numbers.

EMANCIPATION ASSO. TO MEET MONDAY NIGHT

Berkley To Be Well Represented In Parade

By JAMES E. SMITH

David Alston, president of the Norfolk Emancipation Assiciation, issued a call this week for all delegates connected with the association and who intend to participate in the Emancipation parade on January 1, to be present at the next meeting of the association Monday December 4 at the Longshoremen's Hall, East Princess Anne Road and Wide Street at 8 p. m.

A report will be made by James E. Smith, chief marshal of the parade relative to preparations so far completed. Several bands of the Tidewater area have agreed to participate in the procession, and a delegation from Newport News is expected to take part.

Those in charge are again making an added appeal to all organizations, whether business, religious or fraternal, to register for a position in the procession. Encouraging reports have been received so far but officials believe that too much preparation can not be made if the affair is to be successfully carried out.

The failure of citizens of the Berkley section to participate in last year's procession will be explained at Monday night's meeting by Chief Marshal Smith. Mr. Smith has recently made a personal tour of all units in Berkley and has succeeded in enlisting their support to the project.

The secretary, Mrs. Esther E. A. White, is requiring all delegates to report all of their fees at Monday night's meeting, and a request is being made for more ads for the souvenir program which is due off the press in a few weeks. Joseph Christian is chairman of the building and trades committee.

Emancipation Celebrations-1934.

14,000 in Philly at Emancipation Progress Exhibit

Promoting Relations with Haiti, Liberia, Virgin Isles, Abyssinia Stressed

MAJOR WRIGHT URGES COMMERCIAL GROWTH

Haitian Visitors Speak, Exhibit Coffee.

PHILADELPHIA.—Oratory, music, fashionable attire, attractive booths and the Quaker City's biggest audience for the year featured the Seventy-First Celebration of Emancipation Proclamation and Negro Progress at Convention Hall here Thursday night.

The event was a culmination of a twolfold objective; namely, to link the usual annual celebration from chattel slavery with an effort to launch a new movement of international good will and commercial development worked out by Major R. R. Wright, president of the Citizens' and Southern Bank and Trust Company.

14,000 Attend

More than 14,000 citizens were estimated to have been present when the big chorus trained by Hall Johnson arose to sing a spiritual.

With the Rev. J. H. Dwelle, pastor of North Penn Baptist Church, presiding, the principal addresses of the evening were made by Major R. R. Wright and Dr. J. C. Dorsainvil, the latter heading a delegation from the Haitian Republic here to attend the affair. Dr. Dorsainvil spoke in French and his speech was interpreted by Dr. Camille Lherisson, also a member of the delegation.

Addresses were also made by Dr. R. R. Wright, Jr., Dr. Lesley Pinckney Hill, Fitzhugh Styles, Dr. H. M. Minton, J. Finley Wilson, Mrs. J. H. Dwelle and others.

Promote Commerce

While there was the usual reference to the progress of the group since emancipation, the main theme of the speakers was the promotion of a working relation between the peoples of this country and those of Haiti, the Virgin Islands, Abyssinia and Liberia.

The first project in this direction has been launched, Major Wright announced, in the setting up of the exchange of coffee and soap between a group in this country and a similar group in Haiti.

Small packages of this coffee were distributed during the celebration. A feature of this part of the exercises was a florescent display of coffee in which a huge coffee pot was projected on the stage.

Hall Johnson Directs

Although Hall Johnson called upon an assistant to wield the baton in the first musical presentation, he received prolonged ovations when he appeared for the second and third numbers.

The Cheyney Teachers' College and Downingtown quartettes also were applauded.

Many Booths

Among the many booths which made the entrance of the hall a show place were interesting collections from Haiti, Liberia and the Virgin Islands.

The AFRO-AMERICAN booth stood out prominently among the commercial presentations.

In a statement to the AFRO, Major Wright stated that the task was to make permanent the stimulus started towards commercial expansion involving the colored countries. Some type of organization which would develop the idea and include groups throughout the country should be fostered, he said.

Members of the Haitian delegation expressed themselves as committed to the program of promoting good will and commercial relations between the countries.

New Orleans, La., Times-Picayune
December 8, 1934

EMANCIPATION GROUP PLANS GALA PARADE

A street parade with a prize for the best decorated automobile will be held by negroes of the city and suburban sections January 1, preceding their emancipation celebration, it was decided Friday by the emancipation celebration committee at a meeting at the Oriental Baptist church. The committee in charge of the event will meet again Tuesday at the Pilgrim Rest Baptist church and Friday at the Oriental Baptist church.

A FITTING OBSERVANCE OF EMANCIPATION DAY

The 72nd anniversary of the Emancipation proclamation finds the beneficiary thereunder at grips with serious problems. Comparing the present condition of the American Negro with his condition at the close of the Civil War, even the most pessimistic must admit that marvelous gains have been made by the race in these 70 years. Many of the sores, however, of chattel slavery, are still unhealed.

Discrimination, disfranchisement, lynching, jim crowism and peonage dog his footsteps, along the road of progress, like the baying hounds of the days of slavery.

Many Negro leaders hopefully expected that the "New Deal" would prove a new emancipation for America's most outstanding forgotten men and women Opinions vary as to whether the new order has meant anything at all to Negroes. Be this as it may, the fact looms that if any benefits have come, they have assumed the proportion of crumbs rather than as an equitable share of the whole loaf.

There must be a way out, however, and Negroes themselves must find that way assisted by sympathetic and liberal white Americans. They can expect no new emancipation proclamation to break the social, civic, political and economic chains which fetter them.

The leadership among the group must quit bickerings, jealousies and strife and work together to effect a program which will lead to a solution of the problems which threatened the welfare and well being of the race and which will win for Negroes a full recognition as American citizens.

A solemn resolution to close ranks and formulate such a program would be a fitting observance of the 72nd anniversary of the Emancipation proclamation. It would also be an eloquent tribute to the immortal Lincoln who issued the proclamation and blotted out the stain of chattel slavery.

Should We Celebrate Emancipation?

Races of men, just as individuals, are great, not because of what they forget, but because of what they remember. Memory is the chart and compass we gather out of our experiences. If an individual gets very far down the path of life, or reaches any of his or her important objectives, it is because they have charted their course and gotten their certain bearings out of the welter of experience.

In the light of this truth it is peculiar that the American Negro is always attempting to forget his experiences since arrival on the American continent. Today millions of black people are trying to forget slavery, concubinage, the whipping post and all of the sad, distressful period when black folk were chattels. Unlike other races who have been oppressed, they would cast into the abyss of darkness all of the gold of experience. The contact and relationship black people have had with other races in this country, and particularly white people, is set at naught.

As the New Year approaches with its attendant Emancipation Day celebrations, we hear on most every corner Mr. Average Negro talking. His attitude is focal in this expression: "I'm trying to forget all of that slavery stuff. Why celebrate Emancipation?"

It was Patrick Henry who said, "The only lamp by which my feet are guided is the lamp of experience." As men grow old they revamp what the noted colonial leader sought to say by talking about "Hindsight" and foresight. You have heard many an elderly person say, "I wish my foresight had been as good as my 'hindsight.'"

"Hindsight" has in it the vision and the clarity of view of the "Burned child who shuns the fire." Suppose the child did not have memory. Continuous burning would always be upon the agendum throughout life. In the divine plan it was so worked out that men could register, hold and study their previous conduct. Out of the lighthouse of experience men find the certain paths down which they walk towards rectitude and duty.

The proud Anglo-Saxon is not attempting to forget Runnymede, and the time when they wrested the great charter of liberty from King John. Why should it be more important for the English to remember Runnymede than for black Americans to hold in memory the Emancipation Proclamation?

Instead of blotting out the record of days when they were vassals and slaves, Englishmen preserve these experiences in great volumes of books and histories. They can teach Englishmen of today how to preserve liberty, and how to love the liberty now theirs by contrasting their lives today with the bitter reminiscences when their land was filled with the difficulty and subjection now visited upon other people.

Jews today honor Josephus, the celebrated historian, because he so faithfully recorded their days of Babylonian captivity and other days of travail and sorrow. There were lessons that Jews learned in the "Wilderness" that no Jew wants to forget, just as there are lessons black folk learned when they prayed alone around forest fires in this country, that all black folk should remember.

The storehouse of American memories will reveal a time when white slave masters said Negroes did not have souls. Surely this viewpoint and fact will cause present day blacks

to gather courage to fight on. Where is the white man who could today get anyone to listen to him, were his subject "Black Men Have No Souls"? While such appraisals placing the black man outside of the realm of humanity, were common among the whites of the 18th Century, the Negro by sheer force of his personality, integrity and honor has struck down these false barriers during his 300-year contact with white people.

The slave master and his system declared that Negroes had no mental selves; therefore discouraging the belief among many that he should be educated. For years propaganda sought to perpetuate this impression. Through all of this period the black man was continually contributing to the inventive genius of his time. It was these compelling gestures of equality which have across the years forced white men unwillingly to admit the mental equality of blacks. Do Negroes in 1934 want to forget this record, or will it be inspirational to remember the paths of progress down which we have come?

Ever since our advent into this country the black man has been producing his George Washington Carvers. Though slaves, many blacks stood head and shoulders above their white masters in the field of mechanical discovery. Benjamin Banneker, a black man with imperfect tools, made America's first clock. James Forten of Philadelphia, invented apparatus for sailing vessels, and Henry Blair, the first Negro to secure a U. S. patent, improved the corn harvester of the period.

The truth is, that Negroes during the days of slavery were offered such advanced ideas in the field of invention that the patent office finally refused to issue patents to Negroes. It was along about this time that Charles Sumner offered the following resolution in the Senate:

> "Resolved that the committee on patents and the patent office be directed to consider if any further legislation is necessary in order to secure to persons of African descent, in our country, the right to take out patents for useful inventions, under the constitution of the United States."

Those who know the truth realize that Eli Whitney did not invent the cotton gin. Whitney simply secured a patent for his Negro slave. Those were the days when a Negro had no rights a white man was bound to respect. The very ice cream eaten today by millions of Americans, resulted from a formula of Augustus Jackson, a Philadelphia slave. Digging into Negro history from this angle we would not be adverse for white people remembering this phase of our lives in this country. Far too many whites are of the opinion that Negroes have made no contribution to our civilization, which is foreign from the truth.

On Emancipation day it should be inspirational to many Negroes to secure a copy of the Negro Year Book and learn first hand the great contribution black men have made to mechanical advancement in this nation. This wonderful gift to America has been made in the face of handicaps, and at times almost insurmountable obstacles. This is fine argument against the Negro who stands on street corners, and in barber shops, immersed in the complex of inferiority, who says, "The Negro never has and never will do anything worth while."

Having established his right to be called human, the Negro on Emancipation day should be ever alert to prove his integrity and honor. He can by tracing the record of his contact with white people in the country, confound much that would otherwise be used to degrade him. For three centuries the black race has been the white man's social garbage can. For two and one-half centuries Negro women were the unwilling concubines of the supposed-to-be blue blood of the South. The records show that many a white father of a mulatto sold his offspring "down the river" during the ante bellum days. What could have been the standard of morals in an age when men would sell their own children into human slavery? This phase of American history will certainly cause Negroes to have a higher estimate of themselves when sons of slave masters seek to point the finger of scorn in our direction.

Instead of being recognized as a rapist and a terror to white women, the Negro during the Civil War, and at a time when the white man was on the battle front, was the protector of white women. There is not a single case on record during four years of strife, where Negro men violated the physical person of white women. Contrast this with the two and one-half centuries of rape and terror which Negro women had known.

One has only to refer to the "Black Code" of Louisiana to understand the notion whites had of blacks during the slavery period. Article VI of this code should make even Huey Long drop his head in shame. This section of the code bans marriage between the races, but it recognizes concubinage, and provides for the sale of white men's half-breed children into perpetual slavery.

We started out by saying that races are great, not because of what they forget, but because of what they remember. On January 1 every Negro who cannot attend an Emancipation day celebration should improve his mind by reading books on Negro history. We would not confine you to the history of the race in this country, but in your research go back to antiquity. The black race has been, and will be again a dominant factor in world affairs. Read the life story of Antar, Pushkin. L'Overture, Dessalines and Christophe. Reach back to Hannibal. Find out the race of people who named the stars; who it was that gave to the world the science of mathematics. The Pyramids, Thebes and Ninivah were built by some race. Were they black or white?

Negroes need to be emancipated from the idea that they are nobody. Negro history can provide this freedom.

Emancipation Celebrations-1934

Atlanta, Ga. Georgian
January 1, 1934

Slave Emancipation Anniversary Marked

Seventieth anniversary of the freedom of the negro race in America was to be observed Monday afternoon at 2 o'clock by the Citizens' League at the City Auditorium. The Rev. G. W. Scott, pastor of Big Bethel A. M. E. Church, was to deliver the principal address. Governor Talmadge and Mayor Key have been invited to address the gathering. The Rev. J. A. Martin is president and W. A. Murphy secretary of the Citizens' League.

Savannah, Ga., News
January 1, 1934

GROES TO OBSERVE EMANCIPATION DAY

Exercises At Church and Parade In Streets

Savannah's colored citizens will join in the annual celebration of Emancipation Day at St. Phillip's A. M. E. Church, Hull street, with appropriate exercises this morning. The exercises will be under the auspices of the Social Clubs Union, of which Julius Maxwell is president and James A. Monroe secretary, together with the Evangelical Ministers and Baptist Ministers' Alliance with Rev. D. W. Stephens as president. All colored Savannah eagerly awaits this annual memorial service and it is expected the large Monumental church will be crowded to capacity. Rev. C. P. Hobbs is pastor of the church.

The annual parade of societies, clubs, church organizations and fraternal bodies will be larger this year than last, judged by the interest being manifested in this year's proceedings. Robert Holmes is marshal of the day and the parade line will form at Gwinnett and West Broad streets at 9:30 o'clock and will move along the principal streets of the city, led by a detachment of mounted police furnished by the city. Members of the unions will wear red, white and blue badges, and the officials will ride in motor cars, the whole being headed by one of the brass bands of the city.

The emancipation orator will be the Rev. E. O. S. Cleveland, pastor of St. John Baptist Church. Mamie Williams, president of the Chatham County Colored Citizens' Council, will make a brief address covering the work of that organization among the colored people of the city and counting in its program of uplift and advancement.

Among other features of the day's celebration will be the reading of the emancipation proclamation of President Lincoln, and negro spirituals by the community chorus of a hundred voices under the direction of W. S. Glover, director of the choir. There will be solos and quartet singing also. J. G. Lemon, negro attorney, will be master of ceremonies.

Carrollton, Ala., Herald
January 4, 1934

What Pickens County Negroes Are Doing

In honor of 71 years of freedom, the colored parent teacher association of Aliceville invited negroes and white friends to join them in the celebration of this wonderful event.

With Mrs. Willie M. Richey as president and Spencer Wilder, promoter of program the following was rendered:

Opening, Negro national athem.
Invocation, Rev. N. H. Grant.
Selection, America.
Remarks, Master of ceremonies.
Welcome address, Annie M. Bragg.
Study war no more, Summerville Singers.
The negro and his part in the making of America, Spencer Wilder.
Couldn't hear nobody pray, Summerville Singers.
Reading proclamation, C. J. Griffin.
Nobody knows the trouble I see, Summerville Singers.
Emancipation address, Prof. A. R. Spencer.
Steal away, led by Miss Winston.
Offering, remarks, reports.
Closing remarks, L. J. Spencer,

The emancipation address, Progress of the negro, would well do any people a credit. Aside from commemoration the purpose of the program was to raise funds for the extension of from programs and badgestfJamesh the school term. The negroes wish to thank their white friends and others of Aliceville for cooperation in making this program possible.

Raleigh, N. C. Times
January 3, 1934

LARGE CROWD HEARS NEGRO CONGRESSMAN

Oscar M. DePriest Principal Speaker At Goldsboro on Emancipation Day

Goldsboro, Jan. 2.—Oscar M. DePriest, Negro Congressman from Illinois, spoke before nearly 1000 people at Dillard High School, colored, in Goldsboro Monday afternoon, on "The Importance of the Ballot." His was the principal address at an emancipation day celebration.

The celebration was staged under auspices of the Dragon Club, a social club among Goldsboro Negroes. Prof. H. V. Brown, supervising principal of Goldsboro colored schools, presided.

The Congressman urged his hearers to be loyal always to America. "The Negro must qualify and organize," he said. "He must not depend upon someone else to fight his battles." He called upon his hearers to cultivate contacts with the best elements of the Caucasian race, and stated that it is in these elements that the true friendship for the Negro will be found.

He told something of his own work as Representative from the First Illinois District for the past three sessions of Congress. He reached Goldsboro Monday morning, accompanied by his secretary, and returned to Washington, D. C., Monday night.

Lillington, N. C., News
January 4, 1934

NEGROES CELEBRATE EMANCIPATION

Negroes observe Emancipation Day Monday in Raleigh's municipal auditorium, listening to an address by President W. S. Nelson of Shaw University. President Nelson told his audience that the Negro race had a distinct advantage in its unbuilding because of the fact that it is young in its freedom and is able to correct any mistakes it might make before any great injury could result. He cautioned all Negroes to be on the elert to discountenance anything that would give the race a setback from which it would with difficulty recover.

Nashville, Tenn. Banner
February 16, 1934

American Negro' To Be Given in Observance Of Emancipation Day

Proceeds of Pageant Will Aid Charity Work

"The American Negro," a pageant written and directed by Arthur D. Williams, will be presented at the Ryman Auditorium March 5, under auspices of the Colored Citizens' Committee as its annual recognition of Emancipation Day.

Proceeds from the pageant, which depicts the development of the Negro race, will be used to aid Negro charity work. Last year proceeds from "Jacob's Ladder," a similar pageant, was used to further the juvenile work of the committee.

One hundred Nashville Negroes will have parts in the pageant, a feature of which will be many songs. Dr. Williams declared the purpose of the pageant's presentation is "to create good will, inspire our own people, and make friends with our white neighbors."

" 'The American Negro' is an attempt to present certain aspects of the life of that race which landed in America in 1619, when, according to John Smith's 'General Histoirie,' there arrived in Jamestown 'a Dutch man of warre, that sold us twenty Negars.' In progressive steps the parade and progress, the trials and struggles, of the race from that day up until 1934 is dramatically portrayed," the announcement of the committee states.

The beginnings, advancements, and achievements of the race are presented in twelve colorful scenes. All seats to the performance will be reserved. Tickets can be secured at the Music Shop in the Arcade, Price's Pharmacy on Jefferson Street, the People's Drug Store on Fourth Avenue, or by calling 6-7931.

NASHVILLE, TENN.
BANNER
FEB 16 1934

American Negro' To Be Given in Observance Of Emancipation Day

Proceeds of Pageant Will Aid Charity Work

"The American Negro," a pageant written and directed by Arthur D. Williams, will be presented at the Ryman Auditorium March 5, under auspices of the Colored Citizens' Committee as its annual recognition of Emancipation Day.

Proceeds from the pageant, which depicts the development of the Negro race, will be used to aid Negro charity work. Last year proceeds from "Jacob's Ladder," a similar pageant, was used to further the juvenile work of the committee.

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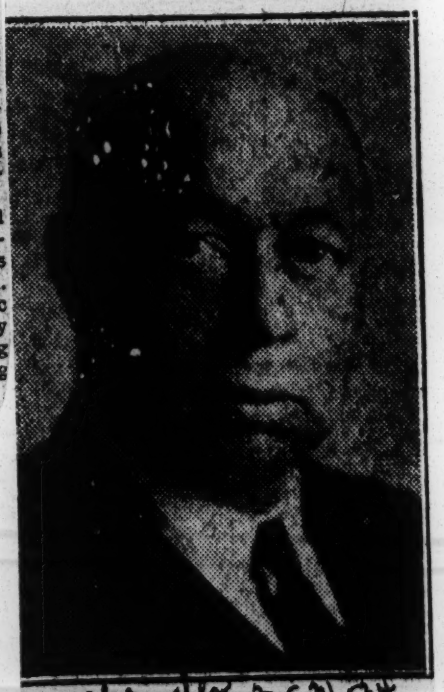
To Speak



Chicago Defender Photo.
ROSCOE C. BRUCE,
Managing director of the Dunbar apartments, New York city, who will deliver the Emancipation address at Kimball, W. Va., April 9.

EMANCIPATION CELEBRATION IN BRUNSWICK CO.

Accident Keeps Band Away; Athletic Contests Held

4-14-34

LAWRENCEVILLE, Va. — A large concourse of folks assembled in Russell Field, St. Paul's School campus, last Saturday to celebrate the seventy-first anniversary of the emancipation of the Negroes.

The band from the Boys Industrial Home, at Hanover, failed to appear as scheduled because they sustained an accident in Richmond.

In spite of this handicap the program moved on with precision. Principal Alvin Russell was master of ceremonies. Rev. Mr. Carter, pastor of St. James made the opening prayer. Miss McNeil of the faculty of St. Paul School, read the Emancipation Proclamation, the O. J. Jigetts family Quartette sang several selections.

Farm Agent Speaks

Miss Russell, of the training school of St. Paul, lead a group of pupils in a selection, Mr. Williamson, agriculture agent for the county, made an interesting address, stressing the economical recovery of the farmers in the county; while Rev. E. E. Miller brought the message of the hour.

The speaker showed how the evils of slavery had left its handicaps in our present life. He made it clear that distrust of each other was engendered and encouraged in the days of slavery by the masters rewarding slaves for spying on each other.

Garvey Paid Tribute

He said Garvey was not acceptable to the whites because his preachments sought to establish racial consciousness and make the Negro recognize his real value. He decried with Garvey any real reason why God should be white and the devil black, both being spirits without parts or color. Rev. Mr. Hines pastor of First Baptist Church, pronounced the benediction.

Several track teams of St. Paul competed for honors, and a game of baseball was played by teams from Oak Grove and Thomasburg.

The celebration was sponsored by the Brunswick County Community Association of which Sergeant W. M. Davis is president. This is the third year this organization which comprises all the leading citizens of the county has undertaken this celebration.

Tallahassee, Fla. Democrat
May 21, 1934

Negroes Here Observe Anniversary of Freedom

Tallahassee negroes are observing one of their red letter days, Emancipation day, today, the date being that on which negro slaves in Florida were freed by President Lincoln.

The famous Emancipation proclamation was issued January 1, 1863. Slavery, however, was not legally banished from the country until the thirteenth constitutional amendment was adopted by congress in 1865.

Members of the negro race here celebrated Emancipation day in public ceremonies last January 1. Today they are gathering at Lake Jackson and other places for fish frys, picnics, and other jollifications.

The day is observed in Florida on May 20, but the date fell on Sunday this year. In a few other southern states the negroes observe Emancipation day on June 19.

Shreveport, La., Journal
June 5, 1934

HUGE CELEBRATION IS PLANNED BY LOCAL NEGROES ON JUNE 19

A mammoth celebration by local negroes in honor of emancipation day, June 19, at which Mayor George W. Hardy will be principal speaker, is being planned by the Lincoln park board, sponsors of the affair, according to an announcement made Tuesday by Frank Merchant, chairman of the committee in charge of arrangements.

Many out-of-town visitors are expected to attend the program, which will include music, singing and addresses by negroes from various sections of the state. The general program will begin at 12 o'clock. Mayor Hardy will address the group at 3 o'clock. The entire celebration will be held at the Lincoln park.

HOBART, OKLA.
DEMOCRAT CHIEF
JUN 20 1934

EMANCIPATION DAY

KIOWA county negroes met yesterday at Snyder to celebrate Emancipation Day by listening to candidates' speeches and eating hot dogs and drinking soda pop among other things.

Emancipation day is the red letter day in the negro's year. It should be. However, he celebrates it about as intelligently as his white brothers celebrate similar holidays—stuffs his face full of rye bread and summer sausage and washes it down with choc beer. Of course that is only true in the case of the rowdies. The race makes no difference.

How the negro should celebrate the greatest event in the history of the race, we think, should be up to him. However, he should remember that his "good time" is not made better by making others suffer by virtue of his efforts in that direction. We believe he should not work on that day. Generally, he doesn't, and if he does, reluctantly. If he wants to make noise, all right, if everyone in hearing distance wants noise. If he can get drunk without bothering anybody and go to work the next morning with a clear head, feeling energetic, all right. If he can't, then he is celebrating the day wrongly.

We have never had a satisfactory explanation of why June 19 is observed here and another date other places. The Hobart picnic is scheduled Friday and Saturday. Being the weekend is enough reason for that much deviation. President Lincoln issued a preliminary proclamation setting slaves "now, henceforth and forever free" Sept. 22, 1862. The official proclamation was issued Jan. 1, 1863.

DALLAS, TEX.
DISPATCH
JUN 24 1934

Talking It Over With the Editor

EMANCIPATION CELEBRATION HELD ON VARIOUS DATES

Editor The Dallas Dispatch:

I read with much interest the article in your issue of June 19, under the caption, "Texas Negroes Celebrate June-teenth but They Don't Know Exactly Why." The reason can be found in almost any up-to-date history of Texas taught in public schools.

Immediately following the close of the civil war, Texas, along with other southern states that formed the Confederacy, was put under military rule, pending its ratification of the 13th amendment, and the establishment of a duly constituted state government. Gen. Gordon Granger was put in command of the military district of Texas. According to history, he landed in Galveston June 19, 1865, with 1800 soldiers. On that same date he issued a proclamation notifying the negroes of Texas that they were free, and June 19 has been celebrated as Emancipation day in this state ever since.

As stated in your article, June 19 is not universally observed among negroes. The reason for this is stated as follows in the latest edition of the Negro Yearbook published in Tuskegee, Ala., by Monroe N. Work, negro statistician:

"The date most generally observed by negroes of the United States as Emancipation day is Jan. 1, the date in 1863 of the issuance of the emancipation proclamation. Sept. 22, the date in 1862, of the issuance of the preliminary proclamation of emancipation is, next to Jan. 1, the day most generally celebrated. In various sections of the county, however, other emancipation days are celebrated by negroes. The dates of these celebrations appear to have a connection with the date that slavery happened to be declared abolished in that particular state or community.

"Some emancipation celebrations may have reference to the adoption of the 13th amendment to the constitution, particularly the ratification of this amendment by an individual state. In some states the governors issued proclamations declaring slavery abolished. The observance in Illinois and some other middle western states, of Aug. 2, 3 or 4, may have to do with the abolishing of slavery in that state on Aug. 2, 1824. Some of the dates on which emancipation celebrations were observed in 1929 and 1930 are: Jan. 1, May 22, May 29, May 30, June 19, Aug. 4, Aug. 8, Sept. 12, Sept. 22 and Oct. 15."

R. T. HAMILTON.